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JAPANESE SEMI CENTENNIAL NUMBER

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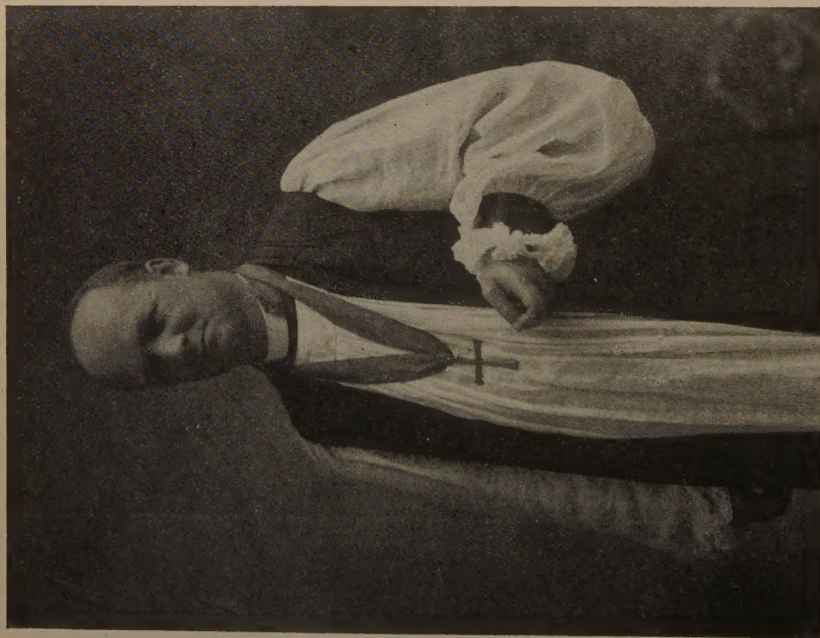
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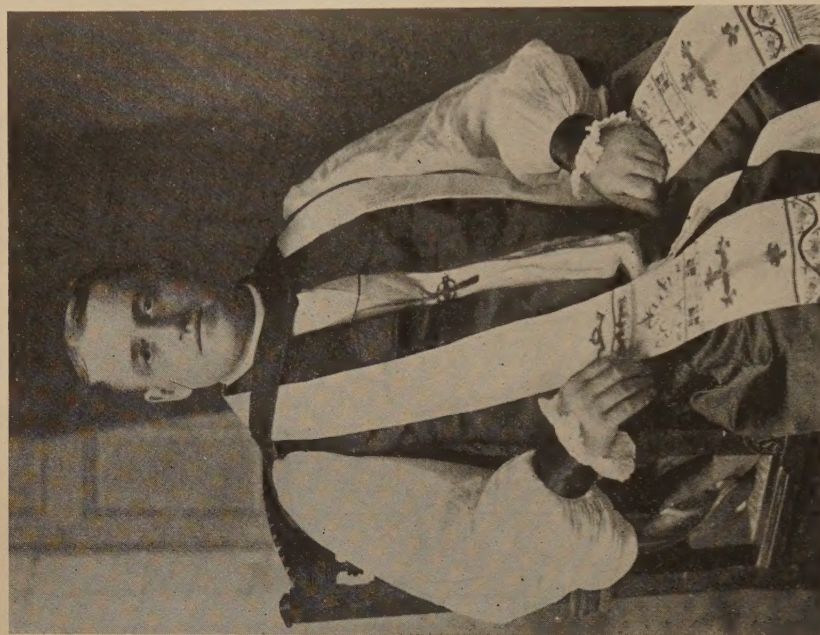
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———— Japanese ————
Semi-Centennial Number



THE RT. REV. JOHN MCKIM, D.D., BISHOP OF TOKYO



THE RT. REV. SIDNEY C. PARTRIDGE, D.D., BISHOP OF KYOTO

OUR AMERICAN BISHOPS IN JAPAN

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

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No. 9

THE PROGRESS OF THE KINGDOM

ALL over Japan Christian men and women have been celebrating the fiftieth anniversary of the entrance of

A Christian Anniversary

American Christianity. Some of them, like ourselves, were born into the privi-

leges of the Christian Church and have never known a life which was not blessed by Christian faith and lived in a Christian atmosphere. But others have come from darkness into the presence of the "Light of the World." They can understand, as we cannot, how great a blessing Christianity has for mankind. Doubtless if we, who are the possessors of its blessings by inheritance, could be brought to realize what the lack of them would mean in our lives, we should not only value them more highly but be more eager to make them the possession of all mankind.

It is a wonderful record upon which the Japanese Church looks back. While everywhere are to be seen signs of the great world-movement which is sweeping hermit nations out into the open spaces where the tide of life ebbs and flows, and compelling them, whether they wish it or not, to take their share in the world's activities and bear responsibility for the common good—while this is to be seen everywhere, it may safely

be said that in Japan the movement finds its most conspicuous example and has produced its most abundant results.

The Birth of a Nation

Beyond all else, that which the past fifty years have witnessed in Japan is the birth of the nation, and whether we like to admit it or not, it is a nation to be reckoned with in the events of the future. The most alert, imitative and eager people in the world, after being immured for two and a half centuries, were suddenly brought face to face again with a world which in the meantime had been making gigantic strides and conquering many kingdoms of earth and air and sea. The result was marvellous—so marvellous as to make many people skeptical of its value. Yet those who know best do not regard the achievements of the Japanese as a mere veneer or as a mushroom growth sprung up in a night. Superficial in some respects their civilization may be, but that they have made substantial and astonishing strides no thinking man can well deny.

And this new Japan, it is said, holds the key to the Eastern situation and will be a deciding factor in the future of at least one-third of the earth's population. For beyond Japan lies mysterious,

mighty China, stirred from her sleep by the alert little island kingdom and more and more swayed by its influence.

What It Means to Us

The significance of these things must be evident. Japan is a strategic point in all future operations—commercial, political or religious. What Japan now becomes or is made, will largely decide the entire Eastern question. If we can but have the wisdom, the grace and self-sacrifice to plant the religion of Christ strongly and confidently in the island kingdom—especially in these days of opportunity, which will not return—we shall perhaps have done more toward winning the world for Christ than can ever again in any single instance be accomplished. This has been the claim and the appeal of all those who have been missionaries in Japan. They have felt that a national Christianity could be established there, and that its power would be enormous and widespread.

Perhaps these leaders may be mistaken in their judgment. They may be wrong who say, "As goes Japan so goes the continent of Asia." Possibly the influence and the future place of Japan is over-estimated. Certainly it would not be wise to neglect the work in other fields in order to reinforce that in Japan; but it is equally certain that everything which we can do to set forward the Christian work in the island empire must bear large and immediate fruit.

THIS semi-centennial year is not the anniversary of an event only, but of a man as well. About the venerable

A Venerable Figure

and patriarchal figure of Bishop Channing Moore Williams the rejoicing of the Japanese Church is centred. Seldom is it granted to any man to stand at the end of fifty years and view the structure which has risen on the foundations laid by him. Bishop Williams has

had this gratification, and it must have been a very real one in spite of the extreme self-effacement which he has always practised. His whole life has been given to, and for Japan. As pioneer, facing with unswerving purpose the blank years of seeming failure, as bishop, helping to gather in the harvest when the great opportunity came, and again as the quiet missionary, retired from episcopal dignity and responsibility, he lived only and always for Japan and the Church. The land of his adoption became the home of his heart, and into her Christian fabric he wrought with lavish generosity all that he possessed of character and knowledge, of purpose and power.

Though he shrinks from public notice and seeks to be forgotten, the Church would stultify herself if she did not honor him to-day; for well she knows that whatever of Christian blessing the future holds for the people of Japan must, in its origin, be largely due to this simple, sincere, self-forgetting, patient man of God.

WE have only words of cheer and hopefulness to speak this month concerning the financial outlook. In a

The State of the Treasury

letter sent by the Assistant Treasurer to all the clergy, the good news was conveyed to them that on August 1st there was a total increase of \$97,700. This is a remarkable gain, and the most remarkable feature is that \$90,000 of it has been made since the first of May. This means that in those months which are, as a rule, the lean and hungry ones so far as the treasury is concerned, this welcome change in the financial condition has been wrought. It means that the Church has waked up to an understanding of the situation and has determined to fulfil her duty in the matter. It means that men and women everywhere are determined that the death of Mr. Thomas shall not be followed by a shrinkage in receipts, but, on the con-

trary, that because of him and in recognition of his splendid service the Church will try better to fulfil her duty and accomplish the end so dear to his heart. To all who have had a share in this—and they are many—we express our appreciation and thankfulness.

The End of the Year

In the letter to which we have alluded notice was given that the books of the treasurer's department will be held open for offerings until September 28th, the date of the next Board meeting. What will the situation be at that time? It is out of the question to estimate with any certainty the possible deficit, but beyond doubt the splendid ratio of increase shown in the last three months must be kept up, and if possible enlarged, if we are to accomplish the purpose so much desired, and come to the end of our fiscal year with a clean balance sheet. For those who read these words there will still be time to assist in this effort. Will not clergy, parishes and individuals ask themselves again if they cannot aid, or lend further aid, to accomplish this purpose. It is quite time that the missionary work of this Church, to which such faithful service has been given, should receive such support from the great body of our people that we shall at last close a year without a burden of indebtedness.

TWO from our picket line have, during the past month, been summoned by the Great Captain to their rest and their reward. Differing widely in age and field of labor, they were alike in faithfulness and devotion. Our youngest girl missionary in Africa and our oldest American priest in Japan have answered the last call.

Miss Mabel A. Protheroe was appointed by the Board as missionary to Liberia April 21st, 1908, and sailed from New York on November 7th. She arrived in

Cape Mount and began her work December 22d. For a month past she has been known to be ill with the acclimating fever which so frequently attacks our missionaries, but she was supposed to be getting on very well. On August 13th a cablegram announcing her death was received from Bathurst, Africa, but no further particulars have at this time reached the Missions House. Miss Protheroe was of a cheerful and unselfish nature and readily won the affection of those who knew her. A friend among the clergy writes concerning her: "If her faithfulness in Africa was anything like her faithfulness when I knew her well in one of the missions in this diocese, then the brevity of her service would not be the measure of it"; and Miss Ridgely, of Cape Mount, who is at present in this country, says: "She was so sweet and bright, and entered into the work with so much energy and enthusiasm, that she may have done more than she had strength for." The Rev. Nathan Matthews, of Cape Mount, spoke highly of her earnestness and faithful labor, and felt that the prayers of the mission had been answered in the sending of so true and devoted a worker into the field.

The Rev. E. R. Woodman died of apoplexy at Tokyo, Japan, on Thursday, July 22d. He had been a member of the Japan Mission since 1880 and was our oldest resident missionary. During these years, in addition to evangelistic work, he had rendered almost continuous service in the divinity-school, was president of the Standing Committee and treasurer of several important funds. For the last seven years he was priest-in-charge of the English services at Trinity Cathedral. Bishop McKim says concerning him: "My personal feeling of loss is very keen. Mr. Woodman was always loyal to those in authority and ever ready to do cheerfully and to the best of his ability everything asked of him. His great sympathy and courtesy were given to all. No one ever heard him speak meanly or harshly of others, and

his life was full of charity and good will to all men."

For both these, His servants, "who having finished their course in faith do now rest from their labors," the Church gives thanks, and prays that they may find light and peace in the joy of His presence Whose they were and Whom they served.

And for us who remain, still able to come to the help of the Lord against the mighty, each soldier fallen on the out-post means an added obligation that we see to it that these dead shall not have died in vain, nor their places at the battle-front long remain vacant. Who will volunteer to fill up the gaps in the line?

ANY word of the Rev. Dr. McKim, the distinguished chairman of the House of Deputies, must win the serious attention of the Church, but particularly so the suggestion which he embodies in a recent letter to *The Churchman*. The occasion which calls forth this utterance is found in the death of the Rev. Dr. Huntington. After a just tribute to that splendid presbyter, he speaks of Mr. Thomas and enumerates several other losses which the Church has suffered from among her leaders, and then goes on to say:

When we think what it means to lose from our counsels such men as these, and others whom I have not space to mention, one is almost appalled in facing the future. To all these losses must be added the surrender of our admirable secretary of the Board of Missions, Dr. Lloyd, to the episcopate to which he has been called. In contemplating with an anxious heart the gaps thus made in our ranks, and the serious crisis in our work created by them, I have been led to feel that, if ever in my generation the Church has had need to fall on her knees in fervent prayer to God for guidance and grace and wisdom, now is the time.

May I venture then, through your columns, to urge upon my brethren, the clerical and lay members of the General Convention, to unite in most earnest, believing and persevering prayer to the great Head of the Church that He will by His Holy Spirit preside in all our diocesan councils and in all the meetings of the Board of Missions, to give grace and wisdom to meet the serious issues before us, and especially that He will raise up leaders, men of light and power, and men of vision and consecration, to fill the places of those whom we have lost.

I hope the suggestion may find favor with my brethren.

No words of ours could add weight to the above, but we may at least express our earnest hope that all children of the Church will at this time remember in frequent prayer our need of divine guidance.

THOSE who are familiar with conditions in Japan have recognized, almost unanimously, that one of the noblest fruits of

An Opportunity Christian effort is found in the higher education which is being brought within reach of the women of the empire. Beyond all peradventure this is, even where administered under Government control, a direct and conspicuous result of Christian influence.

It is a mere truism to recall that no nation can rise higher than the ideals of its women. When, therefore, we find our American Church taking the lead in this noble and needed work it is for us to rejoice with all our hearts and to aid with all our strength.

In a delightful article which appeared in our July number, one of the teachers in St. Margaret's School, Tokyo, gave us an interesting glimpse of the inner workings and spirit of that school. The article was called "Confidences over the Hibachi," and those who read it must

have realized more than ever before how great a power for good a Christian school may be in the lives of women such as our Japanese sisters. St. Margaret's is to-day furnishing the blessings of Christian education to 150 women, and the number who have found knowledge and peace within its walls is counted in the thousands.

Yet this splendidly officered and thoroughly useful school is facing a serious problem. Like most of our institutions in the mission field, it has never had proper equipment. Poverty of gifts at home has compelled parsimony of administration abroad. Our missionaries have been asked to get on with the least that was possible in the way of equipment—and oftentimes with much less than the least.

The Japanese Department of Education now demands that St. Margaret's shall, in equipment, conform to the requirements set for Government schools of like character. This seems entirely reasonable, but it means the immediate erection of a new building, long needed but hitherto unprovided. If this is not done the Government license to the school will be withdrawn, which would be practically a deathblow to the work of the institution. Bishop McKim writes as follows concerning the matter:

"I am sure that it will cost \$15,000 to build in wood; \$25,000 in brick. The future of St. Margaret's depends on these buildings required by the Department of Education. If we do not build, our license will be withdrawn, and St. Margaret's go out of business. This would be a sad failure, and do the mission a great injury. I have said this to the Board of Missions, and have written it frequently to the Missions House. I wonder if anyone ever reads the printed reports of our missionary bishops! No comment on this grave subject has come back to me. I think it cannot be understood—what every Japanese consulted assures me of—that the Depart-

ment of Education will refuse recognition to the school, after April 1st, 1910, unless its requirements are fulfilled by us.

"St. Margaret's is a good school. It provides us with the majority of our Bible-women; the wives of many of our clergy and catechists are from its graduates, and the women educated there are exerting a strong influence for good all over the empire. The love of its graduates for their alma mater is shown in the fact that their organization contributes from 300 to 400 yen annually toward its support. This is the only school in the Japan Mission that is so aided."

What an opportunity and privilege for parents whom God has blessed with wealth and loving hearts (alas, that the two do not always go together!) to erect a memorial to some loved daughter, and to aid in the finest sort of work which can be done among, and for, young women of the present day. This is a call for a special gift which surely ought to awaken somewhere a generous and prompt response.

IT is frequently suggested that the reunion of Christendom will be brought about through work in the foreign mission field. There

Foreign Missions can be no doubt
and that in most of the
Christian Unity missions abroad
there is a growing
desire for Christian unity, but it would be unfair to place upon the young native Churches of the Orient, or upon the missionaries who have been sent to establish and guide them, the task of bringing about the unity which represents the mind of our Lord for His followers. Every now and again there comes from the field, where men are facing the stern realities of life as it is lived apart from God, an appeal that Christians at home should follow every right line toward reunion. A notable instance of this occurred last spring in connection

with the synod of the Presbyterian Church of England. The Rev. J. Campbell Gibson, D.D., a distinguished missionary, whose book on "Mission Problems and Mission Methods in South China" is one of the most suggestive treatments of the actual work of missions it has been our privilege to read, was elected moderator. In his address to the synod he naturally had much to say about the work that English Presbyterians are doing abroad and emphasized especially the need for home reunion if the work abroad is to be maintained and extended on any adequate scale. In this connection, as reported in the *Church Missionary Review*, he said:

*A Plea from
the Front*

"For the sake of the life of young churches and great nations, for the sake of the perplexed Christianity of your own lands, for the sake of the honor of your Lord, now at last make real to yourselves and visible to the world the Unity of the Body of Christ. We have long lamented our divisions and we have begun to be ashamed of them. We have spoken with pious grief of the rent robe of Christ, and longed for its knitting together again. But we have forgotten that there is not merely a rent robe, but there is a wounded body; and that wounded body is the Body of your Lord, in pain till its wounds be healed.

"The Churches which you have planted across the seas have not been won by your watchwords of division. In the days of the great persecution in China nine years ago, when the Boxers tested the Christians there, they did not test them by the Westminster Confession, nor by the Thirty-nine Articles, nor by our Twenty-four, nor by the sermons of Wesley. Instinctively they chose a more universal and a more searching test. Drawing a rude cross upon the ground they called on their prisoners to trample it under foot, offering life and freedom to those who did so, and death to those who refused. In

that hour of terror some fell from a scarcely-grasped faith, but many thousands—men, women and children—could not bring themselves to put a contemptuous foot on the rudest symbol of the holy passion of their Redeemer, and they died unflinchingly, not as Anglicans, Wesleyans, or Presbyterians, but as Christians, members of the one Body holding the one Faith, inspired by the one Spirit; and so they gained the Crown of Life.

"The testimony of these martyrs, and the voice of the Church which glories in cherishing their memory, has one clear message for us in the Western Churches, and it is this:

"It was never your words of division that won us and drew us to the faith and service of Christ. When you speak these words of division, your voice is the voice of strangers, and the flock of Christ will neither hear nor follow. But when you speak the word of the Cross you use an irresistible spell. In that sign you conquer us."

"So far you all, no doubt, approve. But mark what follows. If our divisions have no vital place in our mission to the world, if we cannot commend them to others, why perpetuate them among ourselves? If we earnestly desire that the young Church in China should be one, have we no desire, and no urgent duty, as regards the unity of the Church in England?"

The Home Duty

This appeal would be re-echoed, we are confident, by the almost unanimous voice of missionaries abroad. It lays a heavy duty upon Christian people at home. A way to corporate oneness must be found. It is to be found not in unofficial acts by the representatives of Christian Churches in the mission field, but by the official action of the governing bodies in the home land. May not the Churches of the Anglican Communion take a leading part in bringing about the unity of Christians in the faith, love and work of their common Master?

WILLIAM REED HUNTINGTON, D.D.

THE Committee appointed at a special meeting of the Board of Missions, held in Emmanuel Church, Boston, on July 28th, to prepare a minute concerning the late Dr. William Reed Huntington, beg leave to submit the following report:

The loss which the Church at large has sustained in the death of this distinguished presbyter will no

doubt be voiced at some other time and in other ways and forms; but it is for us, his associates in the Board, to note and give expression to that sense of grief and loss which is so profoundly and keenly felt by us, and to make grateful acknowledgment of the invaluable service which, as a member of this Board, he has rendered to Christian Missions. He was in point of service one of its oldest members, and seldom was he absent, in spite of his arduous duties in

many other directions, from its stated and regular meetings. And when about a year ago—because of his advancing years and feeling that he could not give sufficient time and strength to the performance of his duties as a member of the Board—he offered his resignation, so general was the regret with which it was received that he was earnestly asked to withdraw it, even if his membership should thereafter be nominal rather than real. To this desire so strongly urged he yielded and gave consent, but not on that condition. In deference to the judgment of his fellow members he was willing to remain, but he was not willing and did not wish to have his burden lightened. This was characteristic of

the man. Whatever he set his hand to do he always tried to do thoroughly and well. He did not shrink or shirk. And so down to the very close of his earthly life he was an active participant in the councils of the Board and in the important duties of its Advisory Committee of which he had been for many years an honored and trusted member.

As the rector of one of the largest parishes in the country, as Chairman of the Committee on Fabric of a great diocesan Cathedral, as a leader in the enrichment of the liturgy of the Church, as the restorer of the Ancient Order of Deaconesses in the Church, as an accomplished and versatile writer and the author of many books, as a brilliant and keen debater in the discussions of the General Convention, and as the champion of Church Unity, he has made a notable record; but in none of these respects

has he rendered a greater service to his fellowmen of every name and race than in the efforts which he made as a member of this Board to lengthen the cords and strengthen the stakes of the Kingdom of Jesus Christ.

Resolved: That this tribute to his long and faithful service be spread upon the minutes of the Board and printed in *THE SPIRIT OF MISSIONS*, and that copies thereof be sent to the Church papers.

DAVID H. GREER,
ALEXANDER MANN,
LEONARD K. STORRS,
GEORGE GORDON KING.



WILLIAM REED HUNTINGTON, D.D.

THE SANCTUARY OF MISSIONS

“THE Hands upon that cruel
Tree
Extended wide as mercy's span,
Are gathering to the Son of Man
The ages past and yet to be.”

“GOD holds them in the discipline of His holy will, and with all sincerity they want what is best. Who dares doubt that they will find it at last, with all their national hopes and boastings—nailed to a cross?”

Robert E. Speer, on Japan.

THANKSGIVINGS

“We bless Thee”—

For the progress of the Gospel during fifty years in the Empire of Japan. (Pages 758, 776.)

For the steadfastness in which Thou has sustained, through dark days, those who were witnesses for Thee; especially the early missionaries in Japan. (Page 764.)

For the growing yearning toward Christian unity manifested at home and abroad. (Page 753.)

For the wonderful opportunities for service which Thou hast set before Thy Church. (Pages 792-3.)

For moving the minds of many to give more generously of their substance that Thy Kingdom may be established in all the earth. (Page 750.)

For the memory and service of all Thy faithful servants, especially William Reed Huntington, priest and doctor; Edmund R. Woodman, missionary priest in Japan; and Mabel A. Protheroe, missionary teacher in Africa. (Pages 751, 755.)

INTERCESSIONS

“That it may please Thee”—

To guide with Thy spirit and bless with wisdom and power our missionaries who are setting forth to their several fields of labor.

To give peace in his declining days to Thy faithful servant, Channing Moore Williams. (Page 750.)

To bless and guide all laborers in the mission fields, especially those of the *Nippon Sei Ko Kai*.

To raise up leaders from its own people for the Holy Catholic Church in Japan, and to bless the endeavor of those who labor toward this end. (Page 783.)

To fill us more and more with loving gratitude for the blessing of our Christian heritage, and an earnest desire to share our gift with others.

To raise up benefactors who shall gladly give of that which Thou hast given them to supply the urgent needs of Thy work in Japan. (Pages 752, 802.)

To rule the hearts and minds of those in authority that they may wisely choose leaders to direct the Mission of Thy Church. (Page 752.)

PRAYERS

FOR THE COMING OF THE KINGDOM IN JAPAN

OMNIPOTENT and Loving Father, Who to Thy dear Son hast given the heathen for His inheritance and the utmost parts of the earth for His possession; Hasten, we pray Thee, the day when He shall fully come into His Kingdom in the empire of Japan; remove all hindrances to the free course of Thy Gospel; direct toward Christian ends the acts of the emperor and his advisers, and infuse into the hearts of this people a love of Thy truth. Give to those who minister, the spirit of power, and of love, and of a sound mind. Strengthen with Thy grace all who confess the Name of Thy Son as their Saviour, that men seeing their good works and holy lives may glorify Thee and be turned unto righteousness. Open the hearts of all Thy people that they may give themselves, in prayer and alms and service, to bring again to the cross of Thy Christ those who through centuries have ignorantly blasphemed His Name. Hear this, our prayer, for His sake Who on the cross gave Himself that all men might live unto Thee, Thy Son, our Saviour, Jesus Christ. Amen.

THE PRESENT ISSUE

IN the realm of missionary enterprise there are not, we regret to say, many conspicuous things of which we as a Church may boast. It is cause for thankfulness, however, that in certain instances it has been given us to take the lead in some great advance. Such was the case in the missionary invasion of the Japanese Empire.

For more than five years—since the doughty Commodore Perry sailed into Yedo Bay and presented his irresistible arguments in the way of cannon and gunpowder—the opening of Japan had been assured. Commercial and political interests waited eagerly for this consummation, and the religious world also made preparation. Other missionary agencies had appointed men and prepared programmes, but it remains to the credit of the Episcopal Church in America that the first Christian missionaries who set foot upon the shores of re-opened Japan were two men of our own sending. July 4th, 1859, was the date set by the Imperial edict for the opening of the treaty ports. Even before that day, through an unusual combination of circumstances, one of the members of our future Japanese mission was already resident in the country.

It seems fitting, therefore, that we as a Church should mark in some special way this semi-centennial year of the Church of Christ in Japan. To this end the main body of the September issue of *THE SPIRIT OF MISSIONS* will be devoted chiefly to our Japanese work—telling something of its past accomplishments, present condition and future possibilities. The articles which follow are from the pens of those who are familiar with Christian missions in Japan, and while the presentation of the work is neither complete nor exhaustive, it will, we believe, prove interesting and encouraging.

It may fairly be taken for granted that apathy will be cured by information, and it is sometimes particularly useful to present a view of Christian progress in a single country, and thus concentrate thought and arouse interest in behalf of one field of effort. Not because the work in Japan is greater or more urgent than that of other fields, but because just now circumstances have brought that work into prominence, and the minds of Christian men are turned toward it by the present anniversary, we present to our readers the Japanese Semi-Centennial Number.

PART I.

Historical Sketches and Reminiscences

THEN AND NOW

JAPAN IN 1859 AND IN 1909

Government: THEN—A puppet Emperor, revered as a god but treated as a prisoner, shut away in his mysterious palace in Kyoto, while the reins of power were held by the Shogun, or general of the Army, constituting a species of military despotism.

Now—The successor of this Mikado rules in Tokyo, a constitutional monarch, legislative power being vested in a House of Parliament, the executive entrusted to Ministers responsible to the Crown. The Japanese live under a constitution which, in form at least, is as enlightened and progressive as that of any nation in the world.

Education: THEN—Learning not regarded as essential even for the aristocracy, although the teaching of *Bushido* was that a Japanese gentleman should “cultivate literary tastes and never despise the claims of learning.” Subject matter and methods utterly antiquated; no conception that education should reach the masses of the people.

Now—A fine school system adapted from the German. Hardly a village without its primary school for girls as well as boys. Attendance supposed to be compulsory between six and fourteen. All branches of Western learning taught in middle schools and colleges. Schools beyond primary grade inadequate in number to meet the demand.

Military Power: THEN—The army a collection of feudal retainers—*Samurai*, or “two-sword-men”—grouped about the powerful nobles; bold and faithful to the death, but with no knowledge of modern warfare. Absolutely no navy, and no ships of any sort worthy of the name.

Now—Japan among the leading military and naval powers of the world, with a record in the Russo-Japan War which has won the admiration of every intelligent nation.

Social Conditions: THEN—The nation to a large extent dominated by the paralyzing influence of caste. Prejudices and customs of centuries emphasized the seemingly hopeless separation between classes. Business men despised and distrusted. Woman uneducated, and counted altogether an inferior being. The social morality that which might be expected under such conditions.

Now—Caste lines practically obliterated in a common citizenship. The exemptions of privileged classes voluntarily renounced for the good of the whole nation. Some of the best men engaged in business enterprises. Education of woman provided for in theory, and her position more nearly that of her Western than her Eastern sisters. Social morality improved only where education has been accompanied by faith in Christ—the only Emancipator of womankind.

Religion: THEN—Except for the hidden survivals of the work of Xavier and his followers, Christianity practically non-existent; its name and symbols regarded with the bitterest hatred. The religious life of the nation altogether pagan.

NOW—One-hundred and fifty thousand Christian communicants, and a Christian influence throughout the land which cannot be estimated. Even the old religions, spurred by the success of Christianity, revising their forms and reviving their energies. The ideals toward which the nation is striving are those produced in Christian countries and nourished by Christian faith.

WHAT an astonishing contrast! It is true, there are dark shadows in the picture. Old helps to self-restraint have been removed; new temptations, before unknown, have arisen powerfully. Things held sacred are no longer revered; money, before despised, has been enthroned a god. Nevertheless, as we consider the situation, Then and Now, the history of these fifty years in the life of the Japanese nation remains one of the most wonderful records anywhere written upon the pages of human progress.

Why then are we anxious about Japan? With so much already accomplished, why send missionaries into a land whose progress is so astonishing and whose achievement of enlightened ends seems so certain?

One who has lived and labored among these people, and who knows and loves them, on reading the foregoing paragraphs said: "Theoretically all this is true, but practically there are great qualifications to be made. If a people take the outward form of Christian civilization without that which has made possible even our poor advance toward Christian ideals, must not the result prove disastrous?" Which means that Japan's greatest danger and greatest need is *now*. The old religions lose their hold upon the people; unless they are replaced by a better, is this gain or loss?

Just because she has done so much, and plans yet greater things, Japan needs the only power which has ever made a civilization sound, clean and salutary. To bring to the men of this aspiring nation, not only the other things which mark a Christian civilization, but the character of Christ as well, is to save Japan and the world from a great catastrophe. To withhold this last and greatest blessing is to sin against them, ourselves and the world-life of to-morrow.

Is such a work, for such an end, worth while?



A BRIDGE IN KANAZAWA

AN ANCIENT DAIMIO CASTLE

TRIUMPH OR TRAGEDY?

THE FIRST COMING OF THE GOSPEL TO JAPAN

NO survey of Christianity in Japan can be complete without a glance at its first dramatic entrance, reception and apparent extinction in the sixteenth century; a drama which successively opened the way for missionary advance and built up apparently insurmountable walls against it. A whirlwind campaign of sixty years' duration, sweeping over Japan at a time when her people were alert for something to supply the lack they were beginning to feel in their old religions, drawing to itself the adherence of 1,000,000 Japanese, confronted at the height of its success with political Japan up in arms against it, combatting opposition with equal weapons and on even ground, and going down in a slaughter that, to all appearance, left no trace of Christianity in the islands—this, in brief, is the history of Japan's first introduction to the Faith. Looked upon from a distance, in the light of the impression it left and the opportunities created and destroyed, the question is still unanswered as to whether it was more a tragedy or a triumph. Suppose we look it over somewhat in detail, and then, each for himself, answer that question.

About 1542 the first view of the world beyond her own coast line was presented to Japan by Portuguese traders, more keen for the importation of gunpowder than religion. As a natural result certain of her sons set out to see for themselves whether the picture were true, among them one by the name of Angiro, who drifted to Malacca and came to anchor close to the temporary moorings of Francis Xavier, that restless wonder-worker of sixteenth century Christianity. The result of this encounter was that Angiro, after being converted and baptized with the name of Paul, set sail again for Japan with the great missionary, and landed in 1549 in the province of Satsuma. These two

figures in the drama held the stage, however, for a comparatively short time, Paul Angiro vanishing from view, so far as history tells us, from the moment when he stepped into Xavier's shadow on his native soil. Xavier himself, meeting with some opposition from the Buddhists and conservative Japanese, moved during two years from place to place, teaching and forming Christian congregations. His welcome and success were great with the rank and file of the people, but, ambitious to reach the ear of the Mikado and plant the Faith in the imperial city, he was prevented by the chaotic political condition of the country. Consequently, at the end of the second year, he left Japan to begin that hopeless knocking at the bolted doors of China; uttering there, one year later, that pathetic death-cry which called others to besiege the walls that had refused him entrance.

But Japan had caught the scent of Christianity, and in the years that succeeded eagerly accepted the teaching of the missionaries who followed Xavier to her shores. Two prominent daimios openly confessed their faith, commanding their retainers to do likewise or be beheaded, and Nobunaga, practical Prime Minister of the Mikado, patronized the Christians to gratify his spite against the Buddhists, granting them special privileges and land on which to plant their homes and churches. Just here, if the Jesuits had but known it, lay the chief danger. To find, among the warring factions in the country, those openings which would give a place of safety for the seed of their faith, would have been no easy task, and unfortunately they took the more masterful way and did the planting with swords wherever they could cut an entrance. From the time of Nobunaga's death, in 1582, their history is one with the ups and downs of the civil war that was shaking the Japanese foundations, and

it closed with the establishment of national independence under Iyeyasu, greatest of the Shoguns.

There is no need here to recount the conquests won and the enmity aroused; enough to say that by the time "Japan for the Japanese" began to be the national watchword, Christianity had come to be identified in the minds of those in authority with the party which opposed that policy. An embassy of four Christian nobles of the southern provinces had visited Rome and declared themselves and their people vassals of the Pope. Christian doctrines were understood to be in direct opposition to many of the most loyally guarded precepts of the Japanese religions. Christians made no secret of their desire to assist and comfort those unfortunates who were oppressed by the Government they had opposed. Finally a rumor came to the ears of the Shogun, to the effect that the Christians, not content with the constant violation of Japanese laws, were plotting to betray the country into the hands of a foreign power. The result of all this was the appearance of a series of edicts prohibiting Christianity, growing more radical as time went on and it became evident that mild measures would not serve to blot out this persistent foreign thing that had taken root in Japanese soil. In order to rid the land of Christians the newly awakened national pride of the people was enlisted against them. Persecutions began, hundreds were exiled, and at last, under Iyeyasu's son, death sentence was pronounced on every foreigner or holder of the foreign faith found in the country; the Japanese were forbidden on any pretext to leave her shores, and all ships large enough for seafaring purposes were burned. So Japan went back into the dark again for over two hundred years, the Christian sun setting in clouds black with cruelty and red with horror, yet touched here and there with the pure gold of the light which could not and cannot die.

Was this tragedy? Viewed in the light of what it might have done for

Japan, but failed to do, it looks so. Christianity came at the time when unrest, social and religious as well as political, was the order of the day. Social evils were crying for remedy, men were asking for something more personal and compelling than could be found in any of their religions. One cannot but feel that if the seed could have been kept free from political weeds, a harvest could have been reaped in seventeenth century Japan which would not only have fed her own hungry sons, but have astonished the world. As it was, the growing grain was simply ploughed under and the soil was so embittered against further planting that to this day some of the old prejudices are active against Christian work.

Yet, was it tragedy? That first planting seemed obliterated, but the seed remained, and for two hundred long years it lived and bore some manner of fruit. In hidden corners and unnoticed, in stunted or misshapen form for the most part, but still recognizable when the missionaries of the new era surprised it lurking behind the mirrors of Shintoism, or centering in the secret, superstitious worship of the cross and images of the saints in place of the discarded idols of Buddhism, or distorted into the quaint beauty of the sect Tenrykio, with its teaching concerning the fatherly attitude of the gods, and the necessity for pure living in order that general society might be uplifted. Almost miraculously its precepts must have been handed down through the years from father to son, and who shall say that its influence was not felt far beyond that which can be directly traced to it.

Even if this were not true, there is still that "noble army of martyrs" to reassure us with the perpetual offering of their praises when, in our impatience, we talk of tragedy. In the joy of their new-found faith they met a glorious death. Upon their faces, as the Christian sun illumined them, shone the light of victory. Surely, for them at least, that sun's first rising over Japan meant glorious triumph!



The Reverend John Liggins



Bishop Williams in his early days

PIONEER MISSIONARIES TO THE REOPENED JAPANESE EMPIRE

THE FIRST MISSIONARIES TO JAPAN

By the Reverend John Liggins

THE first society to appoint missionaries to reopened Japan was our own. The Rev. Channing Moore Williams and the present writer, who had been serving some years as missionaries in China, were appointed in the early part of 1859, but when the letter stating this reached China the writer of this article was already in Japan. After three years of service in China his health was so impaired that he could no longer continue to hold public services. This was owing mainly to an attack of malarial fever, which he had on one of his missionary tours. Acting on medical advice, he went to Japan in the hope of benefiting his health, the climate there being better than in middle or southern China.

When the vessel on which he sailed entered the harbor of Nagasaki he was doubtful if he would be permitted to land, as it was only May the 2d, while the treaty guaranteeing the right of American citizens to reside in Japan did not go into effect until July. But the governor of the city not only per-

mitted him to go on shore but offered him a good house to live in, rent free, if he would give further instruction to a class of eight young Japanese officers who had begun the study of English with the view of becoming interpreters to the Government. This he gladly consented to do. They came to him regularly for six months, after which they became official interpreters at Nagasaki, Tokyo and other cities. The governor of Nagasaki came to our house, with a large retinue, to thank me for the service rendered.

These young men early obtained for the writer a good teacher of the Japanese language, and after he was able to converse somewhat in it, he was visited by educated Japanese who were much interested in foreign science but were deeply prejudiced against Christianity, —as the Government and the whole people were looking upon it as a sort of anarchistic system. The edict which attached the death penalty to any Japanese who professed it was—and for some years afterward remained—in

force, and the missionaries were not allowed to propagate it directly, though the writer and others explained it as far as they were permitted.

The Rev. Mr. Williams reached Japan about two months after the first missionary, and lived in the same house with him. He gave himself to the study of the language, and after six months began holding services in our house for the few Americans and English traders, and as their numbers increased, in larger quarters, until eventually (in 1866) a church was built for these services in English.

We had the pleasure also of welcoming to Japan in 1859, and of entertaining for a week or two, the Rev. Mr. and Mrs. Verbeck, missionaries of the American Reformed Church, and also of bidding welcome to Dr. Hepburn and his wife of the American Presbyterian Church.

Eighteen months after Mr. Verbeck came to Nagasaki he wrote: "Instead of going to preach the Gospel, you are obliged to observe silence and almost keep it a secret." It was seven years before Mr. Williams baptized a native convert.

A Chinese-Japanese Phrase Book came into my possession, which was not only a considerable help to me, but I thought that if I translated the Chinese phrases into English, and by the aid of my teacher, trans-literated the Japanese word with Roman letters, a book would be produced which would be valuable to English-speaking people in beginning the study of Japanese and to natives of Japan who wished to learn English. I therefore prepared the book and published it under the title of "One Thousand Familiar Phrases in English and Japanese." It proved to be a very timely and popular book. It was at first printed at Shanghai and sent to Nagasaki. It consisted mainly of conversational sentences.

During the first nine months my health was benefited by the change, but after that I had a severe attack of the fever, which laid me aside entirely from work, and I very reluctantly had to leave the field. I never recovered my health sufficiently to render it advisable for me to return, but I have continued to work regularly for missions and kindred causes in a literary way, aided by an amanuensis.



COMMODORE PERRY PRESENTING PRESIDENT FILLMORE'S MESSAGE TO
THE JAPANESE COURT

THE YEARS OF PATIENT SOWING

1859-1872

JULY 1st, 1859, saw Japan re-opened—so all the histories tell us. The statement appeals to the imagination. We seem to see doors flung wide and barriers removed, free commercial and intellectual interchange, wonderful opportunities for Christian achievement and missionary enterprise.

But what were the actual facts? Japan *was* open, after a fashion, but so far as access to the people was concerned it remained practically as closely barred as ever. Foreigners might live—under suspicion and surveillance—in certain quarters of certain cities, but any attempt upon their part to come into touch with the Japanese people was resented, and became a signal for petty persecution of the foreigners themselves or cruel retaliation upon the people who approached them. Everything was done to foster and increase the prejudices already deeply rooted in the minds of the Japanese against all foreign people and customs, and particularly against any form of the Christian faith. So timid had the Japanese people become, through inherited prejudice and the hostile attitude of the government, that the mere mention of Christianity was sufficient to frighten away most of them.

A second obstacle was found in the difficulty of the language and the meagre opportunities for acquiring it thoroughly. Such teachers as the early missionaries could secure were apt to be either incompetent or government spies, allowed to take the positions for purposes of secret service. The long isolation of Japan had resulted in an utter lack of anything like dictionaries, phrase books or other means of intercommunication. To acquire a literary knowledge adequate for translating the Scriptures, or a vernacular facility sufficient for preaching to the people, seemed almost an impossibility.

Such were some of the discouragements which—added to the usual difficulties of making a new home amid utterly foreign surroundings—were faced by the early missionaries. Yet the response to the call of opportunity was instant. Our own pioneers, Mr. Liggins and Mr. Williams, reached Nagasaki even before the treaty opening that port had become operative. They were followed in the same year by Dr. Hepburn, of the Presbyterian Mission, and Drs. Brown and Verbeck, of the Reformed Church, while in the following April Mr. Goble, who had accompanied Commodore Perry's expedition for the purpose of gaining information to be used in future missionary enterprises, returned to represent the American Baptist Missionary Society. Thus within one year of the opening of the treaty ports to foreign residents, four American societies were represented by five ordained ministers and two medical missionaries. A bishop and a few clergy of the French Roman Catholic Church also came promptly to the islands, and in 1861 there appeared at the Russian Consulate a remarkable man, who has since had a most important part in the religious history of the country—Bishop (now archbishop) Nicolai, of the Russo-Greek Church. The first mission of the English Church was established by the Church Missionary Society in 1869, when the Rev. Mr. Warren reached Osaka. The Society for the Propagation of the Gospel followed in 1873, sending two missionaries, who located in Yeddo, thus opening an important work on the central island of Honda. Such were the Christian forces which in those early years were marshalled to conquer the Japanese Empire for Christ.

Discouragement must often have been the portion of our missionaries in these first years. It was a period of seed-sow-

ing and patient waiting; of faithful preparation and small encouragement. In the spring of 1872—thirteen years after the opening of Japan—the total converts who had received baptism from English and American missionaries numbered ten.

What, then, had the missionaries been doing? What were their opportunities for usefulness? Not so few as one might think. Even when open evangelistic work was impossible and any attempt to engage in it would have invited disaster, other avenues of approach were opening and were diligently followed by those eager pioneers. The educated classes among the Japanese could read Chinese, so although the translation of the Scriptures into Japanese was as yet impossible, and the early attempts in this direction were sadly crude and inadequate, yet the Scriptures and other religious books in Chinese could be placed in the hands of certain classes, and thus the teachings of Christianity be carried far inland from the treaty ports.

Another door of entrance was found in the opportunity offered for teaching the English language. Contact with Europeans had created a great demand for this. Even as early as 1861 the Shogun Court, feeling the need of interpreters, sent persons to be taught by missionaries. Some of these became Christians and all received Christian ideas in the matter of morals, business and education.

The greatest opportunity perhaps was that offered to the medical missionaries. They could go into places hopelessly closed to others, and through their ministry of physical healing could make a telling presentation of practical Christianity. Opportunities for inculcating spiritual truth were frequently presented in the course of their ministrations.

Then, too, this waiting time furnished a period of quiet preparation for the publication of the Japanese Bible. When other doors were closed to them these patient men toiled to master the difficulties of the language, and busied themselves with versions out of which

were to grow the Japanese Scriptures of the present day.

So these were days of small things as regards immediate results—just as any seeding-time must be—but they were a wonderful preparation for the great opportunities which God was preparing in the years that followed.

During this period it was a very small band which represented the American Church in Japan. Because of ill health Mr. Liggins had been obliged to retire from the field after only a few months, and almost single-handed Mr. Williams—consecrated in 1866 as Bishop of China, with jurisdiction in Japan—stood at his post and carried on his labors. In 1866 he baptized his first convert. In 1871, with the arrival of the Rev. A. R. Morris, the first aggressive work outside of Nagasaki was undertaken at Osaka.

The fruit of these years was seen when, in 1873, after the revolution which overthrew the Shogunate, the government removed the edicts against Christianity and there came that astonishing reaction which swept the Japanese people into an indiscriminate adoption of almost everything western—religion included. These were the days of wonderful opportunity, and the Christian Church was quick to respond. One of our most conspicuous contributions was the establishment by Dr. Laning, in 1873, of St. Barnabas' Hospital, Osaka, the first Christian hospital in the empire. At the close of this year we find Bishop Williams holding services in his private chapel, surrounded by the Rev. Messrs. Morris, Miller, Quimby, Blanchett and Cooper.

In 1874, Bishop Schereschewsky having been appointed for China, Bishop Williams was relieved of that responsibility, and became Bishop of Yeddo. Schools were enlarged, churches built, hospitals opened and the day of active progress had begun. But under all that was afterward accomplished in Japan there lay, like a strong foundation, the patient faith and undiscouraged labor of those earlier years.



AFTER THIRTY YEARS

The upper picture represents the forces of the English and American Churches, gathered for their first conference in 1878. No Japanese are among them. The lower picture is the Ninth Synod of the Nippon Sei Ko Kai, held in 1908, consisting of seventy-two members, all but twelve of whom are Japanese

THE NIPPON SEI KO KWAI

By Bishop McKim

THE first missionaries of the American Church arrived in Japan in 1859. It was not until 1869 that the first missionary of the Church of England landed on these shores.

As the force of missionaries and the number of converts increased, the national instincts of the Japanese Christians were shown in a praiseworthy desire to banish the suspicion and taunt that they were traitors to their country and disloyal to their ancestors in accepting the teachings of an alien religion and becoming members of a foreign Church. The independent spirit of the Japanese also led them to demand a share in the administration of the Church and a voice in its legislation. The Japanese national spirit and temper are seen in the title given to the Church—"The *Nippon Sei Ko Kwai*"—the "Japanese" Holy Catholic Church. Without the "Japan" the rest of the title would never have been adopted.

The first step toward unifying the work of the English and American Church Missions in Japan was taken in 1878. A Conference was called to meet in Tokyo in the spring of that year, under the presidency of the Rt. Rev. C. M. Williams, D.D. There were present the Rt. Rev. Dr. Burdon, Bishop of Hongkong, the missionaries of the Society for the Propagation of the Gospel, the Church Missionary Society and the American Church Mission.

The most important work done by the Conference was the adoption of one Japanese Prayer Book for use by all the missionaries of the Anglican Communion in Japan.

As the work of the missions grew and expanded, the need was increasingly felt of bringing into one national Church the nascent congregations of newly-converted Christians. Each of the three missionary societies was working out its own plans, quite distinct and sep-

arate from those of the other two. Friction was caused by over-lapping and divergence of methods. There was danger of perpetuating three independent sects of the Anglican Communion.

The necessity for co-operation and mutual understanding was emphasized in the following resolution passed by the Conference of the Church Missionary Society held at Osaka, May 3d, 1886:

"Resolved: That taking into consideration the existence of three Episcopal missions in this country, two of which are in connection with the Church of England and one with the Protestant Episcopal Church of America, and being convinced that co-operation between these three societies and visible union among the native Christians connected with them is necessary for the establishment of a strong Episcopal Church, and a necessary preliminary to any wider union of Christians in Japan on a permanent and satisfactory basis; and further, noting that for some time past united action has existed among the various sections of non-Episcopal communities to the manifest increase of their strength and influence, and that efforts are now being made, especially by the native Christians, toward unity amongst the different communities themselves: the annual Conference of the C. M. S., now sitting in Osaka, wishes to suggest to the bishop and clergy of the American Church and the clergy of the S. P. G. the desirability of holding a general conference of the three missions on this subject at an early date."

The outcome of this resolution was the election of three delegates by each of the three missions, who met in conference at Tokyo, with Bishop Williams of the American Church and Bishop Bickersteth of the Church of England.

The Conference met in the old building of St. Paul's College, Tokyo, July 8th, 1886, and lasted four days. The

delegates of the American Church Mission were the Rev. Messrs. H. D. Page, J. T. Cole and John McKim. This preliminary conference, known as the "Delegates' Conference," adopted a provisional Constitution and body of Canons, which were accepted with a few modifications by the first General Synod of the Church in Japan, which was convened at Osaka, February 8th, 1887. Thus it is that in the providence of God the Church in Japan became a constitutional and self-legislating body two years before the Empire received its Constitution—February 11th 1889.

The first General Synod divided the Empire into four dioceses: Tokyo, Osaka, Kumamoto and Hakodate. Two more were added in 1894—South Tokyo and Kyoto. The General Synod meets triennially. The chairman is a bishop elected by the bishops. The Synod is composed of all the bishops exercising jurisdiction in Japan and of six clerical and an equal number of lay delegates elected from each diocese. This makes a Synod of seventy-eight members, for the bishops sit with the clerical and lay deputies, but vote separately. Diocesan synods must meet at least every two years.

At the first Synod every foreign missionary had a seat *ex-officio*; at the ninth Synod in 1908 there were but twelve foreigners in a Synod of seventy-two members. The Chicago Lambeth Quadrilateral is embodied in the Constitution. Proposals to amend the Constitution must first be brought forward in a regular session of the General Synod, and, receiving its assent, must receive a two-thirds vote in the next regular Synod.

In the first General Synod provision was made for the organization of a Japanese Church Missionary Society. For several years the contributions to this Society were few and far between, and the greater part of its work was done by grants in aid from the Foreign Missionary Societies. These were gradually withdrawn and there are now two

Japanese missionaries in the island of Formosa whose entire support is from the Japanese Church.

Another instance of the desire to take a larger responsibility in the direction and control of Church affairs is shown in a resolution passed by the last General Synod (April, 1908), the intention of which is that the Foreign Missionary Societies should pool their appropriations and have one common fund, to be disbursed by the authorities of the Church in Japan.

Action unique in the history of the Anglican Communion was taken by the last Synod in providing by canon for a Bureau of Administration which shall have the powers of the General Synod during its recess. This bureau is composed of the bishops having jurisdiction, and of one clerical and one lay member from each of the Standing Committees of the six dioceses.

In its constitution the *Nippon Sei Ko Kwai* appeals to the sense of history, the love of order and the patriotism of the Japanese; it is not in any sense alien, it is essentially their own. The power of this is felt at the centre, as for instance at the meetings of the General Synod, when the imagination must be slow indeed which is not fired by the sight of the delegates chosen by their fellow communicants and deliberating and legislating on matters which vitally affect the life of the Church and the social and religious conditions of the Empire. One feels that the Book of the Acts is being re-written in the East and that Church history is being made before one's eyes.

"And if the retrospect of the organization of the *Nippon Sei Ko Kwai* gives cause for deep thankfulness, so also it is with great hopefulness and with a certain widening of the outlook that the mind turns to the future. There rises before the imagination the picture of a Church, Catholic in Apostolic Order, Orthodox in historic Faith, Evangelic in love and zeal, National in its constitution and hold on the people."

REMINISCENCES OF THE EARLY DAYS

By Leading Japanese Christians

I. FIRST IMPRESSIONS OF CHRISTIANS AND CHRISTIANITY



Rev. Dr. Motoda

TWENTY-seven years ago I saw for the first time in my life an American gentleman, with the striking features characteristic of a *seiyojini* (a Western-Ocean man), to whom I

was introduced by a friend of mine as a poor country boy who had come to Osaka to study the English language. This gentleman was no other than the Rev. Theodosius S. Tyng, a missionary of the American Church. He kindly took me and put me in St. Timothy's School as a school servant, giving me the opportunity of taking all the lessons with the regular students. Sweeping, dusting, scrubbing, making fires and ringing the bell were the principal duties that were given me to perform every day. After half a year or so I was offered a scholarship, which I was glad to accept, as it relieved me of the servant's work and enabled me to give all my time for study.

St. Timothy's Church (now Christ Church) was then just finished and the dormitory students were to attend the morning service every day and the Bible-class besides on Sundays. The service had no meaning to me and Japanese sermons with an English accent were just as unintelligible to me as English with a Japanese accent to a foreigner. I went to church simply because I had to go; but this state of antipathy did not last long; it gradually and unconsciously disappeared as the time went on. I began to be able to catch what the preachers were trying to say, and the Bible-class conducted by a Japanese catechist was now a sort of enjoyment.

In all these days God was working in me quietly and at the end of a year I with another student was baptized by

Mr. Tyng. We were the first fruits of St. Timothy's School.

While I was studying in the school, I was asked by a young official of the Osaka government to help him in English. I told him I would do so and went to him every day. My English was very scanty and I could not give him much, but my acquaintance with him enabled me to give him something better than English. I got him interested in Christianity and gradually brought him to church. He is now a most active clergyman—the Rev. I. Tagawa, minister-in-charge of Trinity Cathedral in Tsukiji.

In 1878 I was sent by Mr. Tyng to Wakayama to work as a catechist. Wakayama was then one of Mr. Tyng's mission stations. Here I had a very interesting experience, never to be forgotten. There was no church building then, so we had to hold services in a small house attached to a Japanese hotel. The congregation was very small. To introduce Christianity to the people, one day we held a mass meeting in a theatre, the largest hall we could find in the town. The hall was full; 1,500 people were reported to be present. They listened very quietly to the first two speakers, but when the third appeared on the platform a Buddhist monk got up and began to make a disturbance, then another followed and then the whole crowd got excited. It seemed that every thing was pre-arranged to break up our meeting. The brave Mr. Tyng was the chief object of attack. We sent for a policeman, but it was no use, so we had to close the meeting. The following day we made another trial, but this time was still worse. Lights were put out and stones flew in the dark. It was utterly impossible to continue the meeting, so we retreated to our home again, being escorted by our sympathetic friends.

This meeting, however, proved to be a

sufficient introduction of Christianity to the people of Wakayama. The congregation increased and inquirers multiplied. One of the men who were present at the meeting to hear us, and was struck with a stone on his forehead in the dark, became the first catechumen and later the founder of the Church of the Saviour in Wakayama.

With Wakayama as the head-quarters, I journeyed along the river Kino Kawa once a month, sometimes with Mr. Tyng and sometimes alone, visiting inquirers and preaching in hotels.

Later I moved to Kokawa, up the river, and then to Nate, where I got several school teachers interested in Christianity. The Rev. Y. Naide, the Rev. T. Ogawa, and Mr. T. Hayashi are all Nate men who made their decision to live the Christian life while I was in Nate.

In all these places Mr. Tyng fought like a lion. He was sympathetic, energetic and full of tact. A large portion of the Japanese clergy now at work came through his influence, directly and indirectly.



II. THE BEGINNINGS OF ST. PAUL'S SCHOOL



Rev. Y. Sugiura

THIS simple little picture represents all there was of St. Paul's School thirty years ago. To show what progress our Church in Japan has made through the sympathy and self-sacrificing work of the American Church it is important to

consider the advance in educational work, which is such a great evangelistic agency. I wish, therefore, to give you a comparison of the beginning of St. Paul's with its present condition.

To-day, with four hundred and ninety-three day pupils and sixty-six boarding pupils it is a flourishing school and far different from what it was when I entered in 1880.

This small building was twenty-four by twenty-seven feet, and consisted of

two class rooms and a reception room, so-called. It was a wretched, one-story wooden affair, the wall around it was falling down, the gate was gone, the yard was overgrown with grass and it was altogether pitiful to see. The building in the background is the dormitory, in which were twelve students. Besides these there were five or six day scholars, so in all you see there were only seventeen or eighteen pupils.

The principal was Mr. Gardiner, an energetic young man, who had come to the East full of hope, and I can understand how he must have felt when he first looked at this school, of which he was to be the head. The difference between it and the present school is like that between earth and heaven.

We must not, however, criticise things entirely by their outward appearances. Even in this small school there resulted, through Bishop Williams's work, a great spiritual education and a spiritual power. More than half of the pupils became Christians and fought bravely against the enemies by whom they were surrounded.

When I was baptized in 1881 I had seven friends who were students of the Imperial University. They did not know I was baptized, but every Sunday night I went with Bishop Williams to hear him at the preaching place in Kanda. One night I took these friends there and asked the bishop if I might not speak. It was my first attempt. My friends were amazed at me and I afterward learned that one of them wanted to kill me.

One young man who was baptized with me was at a New Year's party at the house of his former feudal lord. While there he had a great argument on the subject of Christianity and was finally surrounded by several young men who were about to beat him, but as he was good at *jiujitsu* and fencing, he put them all to flight and so escaped. This is just to show that amidst violent opposition one had, in reality, to fight for one's faith.

On Sunday evenings I went about with the bishop to help him at the preaching places. Once an inquirer came and was carrying on a lively discussion with the bishop, when he finally cried out, "I cannot believe in a Christ whom I have not seen, but seeing your noble character I do believe in the Christianity I see in you." From this you can see what power the personality of the bishop had over men.

To return to St. Paul's. In 1882 a rather large, three-story brick building was erected for the school, and the students increased to fifty or sixty. This was a step in advance, but this building fell down in the earthquake of 1894. In this building was also the Divinity-school, and the bishop lived with the students, and thus contributed a great deal to the development of the character of the students, of whom I was one.

The young men who were there with me then are all now working for the Church, and there was formed among the students, St. Paul's as well as Divinity men, a society which has had an interesting history. Thinking of the future of the Church and being troubled at the slow progress of St. Paul's, they met together to discuss how they might give themselves more fully to the work of the Lord. Meeting from time to time they tried to cultivate their own spiritual life and at the same time considered how they might help on the work of the school and make it more successful. They did accomplish some things and, I am sure, contributed to the present development of the educational institutions of the Church.

In this old photograph are shown those young men. Even to-day, twenty years after, they are all working for the advancement of God's Kingdom. They are, from the left, standing: Dr. S. Sugiura, a teacher in St. Paul's College; the Rev. Mr. Naide, pastor of Christ Church, Osaka, now in America; Mr. Ishii, founder of Holy Trinity Orphanage, Tokyo, the first educator of the feeble-minded in our country; the Rev.

Mr. Hayakawa, pastor of St. John's, Osaka. Seated: The Rev. J. H. Kobayashi, principal of St. Margaret's School; the Rev. Mr. Minagawa, pastor of Christ Church, Kanda; Mr. Iwasa, member of the Standing Committee of the South Tokyo Diocese and head-teacher

in Ferris Seminary, Yokohama (not in our mission); lastly myself.

From their student days these young men have worked together in secret for the good of the Church, and no one has known of the existence of this society, which I now make public for the first time.



THE MEMBERS OF THE STUDENTS' SECRET SOCIETY
(For names see above)

III. THIRTY YEARS IN THE SEI KO KWAI

OF the fifty years of the *Sei Ko Kwai* I have recollections of thirty. In January, 1875, I had an acquaintance who was a good Christian, and it was at that time that I first thought of studying Christianity. In my heart, however, my reason was to discover the heresy which I was sure was in it, as in the ancient books of war it was written that to overcome an enemy one must know his country. In this case it was I who was overcome. In 1877, two years after, I was baptized at a preaching place in Asakusa, Tokyo, by the Rev. Mr. Cooper. At first I had gone to a Pres-

byterian Church, but one day I mistook the way and got into the church established by Bishop Williams in connection with St. Paul's English School. After that I went frequently to that church.

At that time almost all the members of the church were students, of whom there were about forty. As the church got too small the neighboring house was bought, and while it was being made ready for use twenty more people became Christians. If the Church could have gone on in that way many useful Christians would undoubtedly have resulted, but in 1876 there was a big fire in which both the church and the school were burned.

The bishop was anxious to rebuild the school as soon as possible, before the students should lose interest, but after two years no beginning at building had been made, so the students were all scattered except five or six.

A year after this it was decided to build a church outside the foreign concession and that church is the Church of the True Light in Fukagawa. This was in April, 1877. Besides the few students of St. Paul's, there were only six or seven members. Work in Fukagawa was most difficult as the neighborhood was a bad one, but six years after, when I went to take charge of Christ Church, Kanda, the membership had increased to forty or fifty.

In the years between 1877 and 1882 there were in the northern diocese of Tokyo only two churches, namely, those in Fukagawa and Kanda, and the members in both were not more than seventy or eighty. To-day, after thirty years, there are in the diocese of North Tokyo twenty-nine regular churches and fourteen preaching places. The active members are nearly 3,000, with many more names on the books.

In the *Sei Ko Kwai* in all Japan there are from 18,000 to 20,000 Christians. Thirty years ago our Church was like a deserted child lifting up its voice among an unfriendly people who paid no attention to its cries. To-day that voice, proclaiming the Gospel, is heard everywhere throughout the land, and the Church is about to celebrate its fiftieth anniversary, which should certainly be a cause for thankfulness.

Some men, however, speak lightly of this celebration. They say, "When the Roman Church came to Japan, centuries ago, in thirty or forty years there were 1,000,000 Christians. Now the Protestants are celebrating after fifty years, and in all churches they have only 50,000 followers."

There is, however, no reasonableness in this complaint. There is a great difference between the conditions then and now. In the former period every one

who heard became Christian. But when Japan was re-opened it was after the prohibition of the "Jesus-teaching," and the whole nation was in opposition to it. When I was studying Christianity the word "Yaso" (formerly used for Jesus) always struck my ear with a most unpleasant sound. If the times and the thought of the people had been the same then, we should truly be ashamed when we compare our work with that of the Roman Church in the old times. The effect of the persecution and prohibition of Christianity by the Shoguns' government, however, lasted long among the people, and they were afraid to believe in the prohibited religion. Even the word "Christianity" brought a feeling of terror or of hatred to many people, so unless men were ready to give their lives even unto death for "Yaso," or Christ, they would not come into the Church.

The first three or four years I was in the Kanda Church were, on account of the persecutions which some of the Christians suffered, more terrible, I think, than war. But, having gone through the persecutions of the past, the Church in our diocese alone has increased thirty-fold.

In remembrance of that day fifty years ago when Bishop Williams first set foot in Japan we have decided to have evangelistic meetings all over the country, and we pray that from them there may arise many brave Christians who will bring victory to our Church in this land.



Rev. Masakazu Tai

IV. BISHOP WILLIAMS AS I KNEW HIM

By Tomosuke Shimizu

IN 1870 I came up to Tokyo to study, and entered St. Paul's, one of the two schools in Tsukiji. There had just been a fire, and the school was in a temporary building. You can judge what it was like by its being called the "Beggar School." The dormitory also was very poor, while the school was not very successful and the Christians were few.

Bishop Williams was the English teacher. He was of fine appearance, short for a foreigner, but well proportioned, and his long beard was then just beginning to be streaked with white. His gentle character was that of a saint, and when he came into the class room we seemed to breathe an atmosphere of love, and even noisy students unconsciously mended their manners. Religion seemed to be expressed in him from the crown of his head to the sole of his foot. Even non-Christians confessed to feeling this and respected him as a truly religious man. Thus his noble appearance was itself a missionary agent, and for the Christians it was as if they were looking at the loving St. John.

His style of living was most economical, even according to the Japanese standard. He seemed to have but one suit of clothes, for he wore the same one at all seasons, and his shoes were old

and worn. For his daily life he seemed to need only the absolutely necessary things. As he was working in and for Japan, he tried as far as possible to live like the Japanese, and even ate meat but little, which we noticed when we were

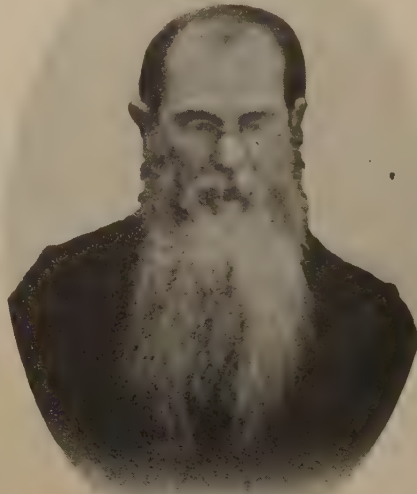
invited to meals with him. He lived in one part of the dormitory, a truly bachelor's life; in his room were only a desk, chairs, and books, with no ornaments at all.

The money he obtained by an economy which even Japanese could not imitate, he devoted entirely to evangelistic work, to charity, and to building churches. I have heard that he gave the money for a large part, if not the whole, of Trinity Cathedral, Tokyo, and he also gave toward Grace Church, Tokyo, while St. John's in

Kyoto he built as a last pleasure.

I myself have noticed his studying until near midnight, while he was up at six in the morning. At that time he was working on a translation of the Psalms. Sometimes he would forget his noon lunch until two o'clock.

There was a preaching place in Asakusa, and though it was far from Tsukiji, he never used a jinrikisha, but always walked, and I remember how tired I used to be when I went with him. Though after going such a distance one never knew whether there might be only



RIGHT REVEREND CHANNING MOORE
WILLIAMS, D.D.

one or two people, still he never failed to go. I often thought it of no use, but the bishop said that if no one was there to speak one time, there might be no congregation at all the next.

When he had no episcopal duties in church he always sat in some corner; it seemed as if he took care to do so and it became known as one of his characteristics. When he was attending to the business of his office, however, there was no weakness and no yielding, and he showed a firmness quite at variance with his usual humility.

When visiting the hospital he went first to see the Christians and then to any others who might be there. Even people who had never seen him before and did not know him were pleased at his coming. He was not very clever at the language but his earnestness impressed every one. If he knew of any of the patients needing money he did not give it to them in their hand, but during the conversation would slip it under the bedclothing somewhere. When it was found the patient would be surprised, but knew it must have been the bishop.

There is an amusing story about this habit of giving. Once when a young man was about to start for America the bishop went to see him off at the station, and as the train was pulling out slipped something into his pocket. The young man thought, of course, it was a farewell present of money, but when he took it out to have it exchanged found only a scrap of newspaper! When this reached the bishop's ears he was much surprised, and at once sent a money-order to America to the young man.

A missionary once told me that he had seldom heard such beautiful prayers as the bishop prayed. One felt indeed that his were true prayers, the kind that reached the ears of God, and that his dignified bearing and reverent voice did but express his strong faith. I remember how impressive it was when he pronounced the Benediction. He was full

of earnestness in his preaching, and I have seen his whole body trembling, and sometimes the tears would flow down his cheeks and his face become flushed, so that the women would cry.

No matter on what business we went to see him, we would get some religious benefit; it was so also when we went to a tea-party, or to dinner at his house. His very body seemed to be saturated with religion and missionary zeal.

Although no pressure was brought to bear upon me, three years after entering St. Paul's I was baptized, with Mr. Yoshimichi Sugiura. It seemed as if the bishop thought that if he urged me to be baptized and I should fall away, not only I, but he himself also, would be responsible. However, owing to his influence, I was at last baptized. As to the force that impelled me, it came from some words of the bishop, that whatever great things a man might do in the world, unless he did them as a Christian and to the glory of God they would be of no real value. There was a great argument about this in the school, which was because those young men, shallow and with no feeling of faith, could not understand the bishop's thought.

Well I remember, too, the bishop's telling us that if a raging lion were to come toward us we would leave everything and seek to escape from danger. If we stopped to argue about the nature of lions, or the direction from which he was coming, we should meanwhile be devoured. Also, if our house were to catch on fire, instead of searching for the origin of the fire, we should first have to escape from it. It was just so with sin—you must save yourself as quickly as possible.

We are this year celebrating the fiftieth anniversary of Christian work in Japan. This means that it is fifty years since "The Old Bishop" came to this country. I wish extremely that we could have a proper life of the bishop, which would be a fitting memorial of the occasion.



FEMALE PILGRIMS VISITING TEMPLES IN THEIR NEIGHBORHOOD

WHAT CHRISTIANITY HAS DONE FOR JAPAN

AS SEEN BY A JAPANESE *

HALF a century ago the pioneers of the modern mission movement in Japan landed in that island empire. Now about six hundred missionaries and not far from fifteen hundred native pastors and preachers, assisted by many workers of various kinds, both men and women, are preaching the Gospel there, and more than a million readers of the Bible are studying and learning it for themselves. In the country where fifty years ago men and women were imprisoned for following Christ, and notice-boards everywhere bore the proclamation that the wicked and immoral Christian teaching was strictly forbidden, many Christians are to be found in high places among ministers of state, high officers of army and navy, professors of the Government universities, members of Parliament,

editors of newspapers and magazines, and leaders in the world of business.

Besides the direct work of evangelization Christianity has effected great results by the establishment of schools, hospitals and orphanages, the organization of societies for the promotion of temperance and the furtherance of social reform; by the introduction of the Young Men's Christian Association, schools for the blind, for the deaf and dumb, for feeble-minded and delinquent children—all of which had their initiative almost entirely from Christianity. The teaching of the English language has always been a speciality of Christian schools, and a very large proportion of the institutional teachers of English in the many public and private schools throughout the country had their training in Christian institutions. The idea of education as the training of the whole man, and especially of the development of high character as the chief aim in it,

* The Rev. J. Y. Naide, the author of this article, is the pastor of Christ Church, Osaka, and a man of large influence among his people.

has come chiefly from Christianity. It was Christians who instituted hospitals for lepers, and it is only now that the government, following in their footsteps, is establishing these everywhere at public expense. It was Christians again who established rescue work for fallen women and societies to aid discharged prisoners.

Among all these none has had greater results than the Christian girls' schools. Nearly all the earlier schools for girls were established by missions or by Japanese Christians, and the present universality of the higher education for girls is chiefly due to this initiative. A remarkably large proportion of the women who stand out above their fellows in character and achievements are Christians, and many more who are not members of churches have had a Christian training.

The effect of all these things has spread far beyond the Christian community, and caused widespread imitation and emulation among those who are not Christians. Not only has the government in many things followed Christian initiative, but the followers of the Buddha have also been deeply affected. There are Buddhist girls' schools and orphanages, Buddhist temperance societies and women's societies. There are young men's Buddhist associations, and even Buddhist Sunday-schools and Sunday morning preachings.

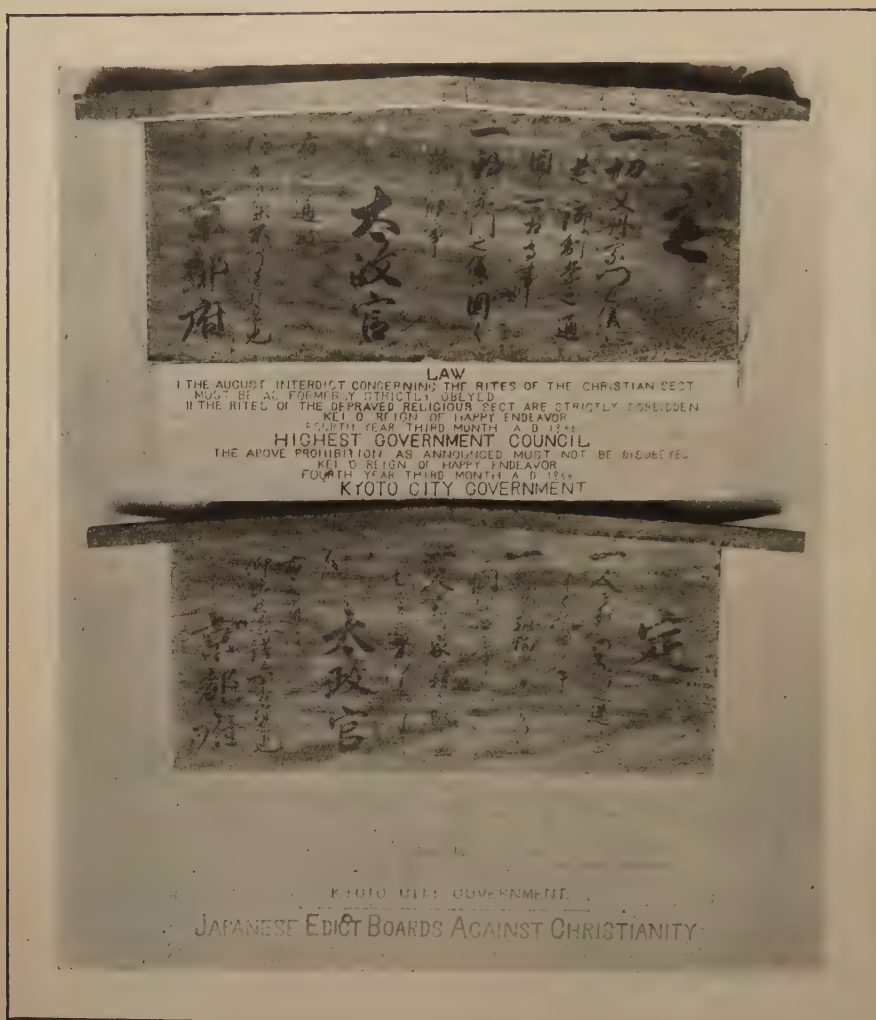
Another very wonderful thing is the deep interest taken by the non-Christians in Christianity. The best-written life of Christ in the Japanese language is by a non-Christian. A non-Christian is bearing all expenses of one of the translations of the New Testament now being made. Charitable institutions carried on by Christians, such as orphanages, homes for discharged prisoners, and the like, have many interested non-Christian supporters, without whose aid their work would be all but impossible.

Christianity has also had a profound influence on the Japanese moral ideal. One of the ways in which this is most strikingly manifested is in the changed

view of the sex relation. Purity in Old Japan was chiefly for women. If a woman were detected in adultery divorce would be no sufficient punishment, and if she were not put to death she would herself commit suicide. On the other hand, no wife would think of divorcing her husband because of his relations with other women. But from Christianity has come the principle to which the Japanese have given the name of "*ippu ippu*," one woman for one man. Thus Christianity has added to the old idea of a wife's faithfulness that of a husband's faithfulness, and in Japan, as everywhere, has exalted the position and emphasized the rights of women.

An equally great, though perhaps not so conspicuous, change is in the idea of human society. The ancient idea of society was that of classes, of superiority and subordination. Under the influence of Christianity this has more and more given way to the idea of brotherhood. And brotherhood to the high-minded Japanese does not mean merely that all his own people are his own brethren. The Japanese ideal is the Christian ideal, that all men are brothers. These things, of course, could not have come about in a nature that was not prepared to receive the new light of the Christian revelation. God had been working during the many centuries past in Japan, and it had in its own way received His revelation. Without this the Gospel would have been no Gospel to them. The new light is come, but the old is not lost. In Japan, as everywhere, the words of Christ have come true: "I am not come to destroy, but to fulfil."

At the present day the Christian principles are everywhere approved, and the preaching of the Gospel of Jesus Christ everywhere welcomed. This happy state of things is due in chief part to the many missionaries whom the Churches of America have sent to Japan. For this inestimable benefit I desire in the name of my country and my countrymen to return hearty thanks.



TWO SPECIMENS OF BOARDS CONTAINING JAPANESE ANTI-CHRISTIAN EDICTS

They were formerly found everywhere throughout Japan. The Imperial Government even proclaimed that if the Christian's God Himself should dare set foot in the Empire He should be instantly beheaded. Now the Christian missionary may go everywhere throughout the Empire and is generally welcome.

THE CHURCH MISSIONS HOUSE IS FORTUNATE IN POSSESSING THREE EXCELLENT SPECIMENS OF THESE BOARDS

PART II.

The Present Character and Condition of Our Mission Work in Japan

OUR EVANGELISTIC WORK

I. IN THE DISTRICT OF TOKYO

By Bishop McKim

ALTHOUGH the first American missionaries to Japan arrived at Nagasaki in the spring of 1859, it was not until 1873 that work was begun in Tokyo. While saying this one must not forget that the first Christian service in the English language ever held in Tokyo was that of the American Prayer Book, and that the man who read the service was not a clergyman but a layman—Townsend Harris, the first Consul General of the United States to Japan, a stalwart Churchman and devout Christian.

If this man of noble imagination and prophetic vision be permitted to see his hopes realized, as they are to-day, how great must be his joy! The religion once despised and spoken against is recognized as a power for righteousness in all the walks of life. He who was for generations persecuted in His followers, is now owned as Lord and God by members of the Diet, by many in the army and navy, by judges of all the courts from the highest to the lowest, by men of all professions and classes of society.

When Bishop Williams came to Tokyo, in 1873, everything had to be done from

the beginning, and for years the bishop and his three missionaries found more than enough in the capital itself to fully tax their attention and energy. Buildings were rented for residences and preaching chapels and for schools. As the work developed and converts moved into adjacent towns and villages, carrying the seed of the Gospel with them, the bishop saw the need of following them, and thus new centres were opened for the spread of the Truth. In this way the Church was extended to Kawagoe, Kumagai, Maebashi and Aomori, and to this is due primarily the organization of all of our stations. The necessity of shepherding those far distant from the ministrations of the Church has caused us to lengthen our cords when perhaps we should have done more wisely in strengthening our stakes.

When the writer came to Tokyo in 1893 there were six places in the city where the services of the Church were regularly held and the sacraments duly administered; there were but five places outside of the city, at none of which was there a church building; to-day there are eleven churches and mis-

sions in Tokyo and thirty-five out-stations, each with its resident clergyman or catechist. In 1893 the Rev. Mr. Tai was the only Japanese priest in this missionary district; we have now thirteen priests and nine deacons, all faithful, intelligent, devout and hard-working men—true yoke-fellows and co-workers. The confirmations recorded for 1908 more than equal the largest number confirmed in any one year in the united districts of Kyoto and Tokyo previous to the year 1901.

The little schools started in faith and prayer in small Japanese houses thirty years ago have developed into St. Paul's College and St. Margaret's School, aggregating 750 pupils and owning property valued at \$200,000.

Five years ago, with the aid of the Little Helpers of the Babies' Branch, we opened at Akita our first kindergarten, the memorial to little Gaylord Hart Mitchell. The experiment was so valuable, not only in what it did for the children, but also in bringing us into touch with the parents, that this year we are glad to report six kindergartens, which are among our most valuable assets as evangelistic agencies.

We must also mention here the tender and loving work which Mr. and Mrs. Ishii are doing at Holy Trinity Orphanage, and their wonderful success, under God, in developing the minds of imbecile children.

Among the many hospitals of Tokyo we place our St. Luke's as easily first; many thousands are reached every year, and all are told of Him Who is the Physician of the soul. Of none of these various agencies can we say: "We have no need of thee."

Tokyo has its slums, whose poverty is more wretched than the lowest of the under-world in any city of America. The tourist never sees them unless he be a political economist with an investigating turn of mind, or a philanthropist interested in social improvement. Even then I doubt if he is shown the worst. I have tried time and again since com-

ing to Tokyo to do something for these people, and for three years had a mission among the Eeta class, which was not a success. Until two years ago we seemed to have no one with the peculiar qualifications necessary for reaching the "submerged tenth." It may have been that our Japanese felt it their first duty to bring into the Church those whose character and position would make it prominent before the people, securing their respect and confidence; or their national spirit of independence may have persuaded them to reach those who would help to make their churches self-supporting, and also, following the lines of least resistance, give themselves to those most accessible and ready to receive instruction. Be that as it may, I feared that the Church in Tokyo might, as elsewhere, be criticised as "caring for the classes and neglecting the masses."

It is with joy and gratitude that we can now report work in three of the most neglected districts of Tokyo. We have a kindergarten, two Sunday-schools and regular services in the district called Shitaya, with a following of over a hundred and fifty, of whom more than twenty adults have been baptized. In Fukugawa the Rev. Y. Sugiura and his band of helpers are doing a noble work in rescuing, reforming and instructing many of the most degraded and apparently hopeless; and the power of Christ in transforming and glorifying their mean and sordid lives has been abundantly manifested. In Tsukudajima there are regular evangelistic services and two Sunday-schools with 150 children. These poor children are nearly all from the families of fishermen. What can be sold of the father's daily catch goes to the market. The family more than frequently live on what is decayed or the entrails; they eat with avidity rotten fruit, stinking vegetables and sour rice. The result is seen in weak eyes, bodies covered with sores and general debility.

Our work in the slums is done in the poorest of rented houses. In order to do

it more thoroughly and make it attractive we should have buildings of our own, which would serve not only for our kindergartens, Sunday-schools and evangelistic services, but also as the poor man's club and reading-room, where his evenings may be spent free from temptation and away from the wretched surroundings which are now his only environment.

I think I know something of the work of Foreign Missions after almost thirty years of experience in Japan. I ought to know something of the character of the people, both Christian and unbelieving, and also something of men in Christian lands. I am prepared to assert that

for endurance and unswerving loyalty to Christ there are hundreds of Japanese Christians who would be an honor to any part of Christendom. I have seen them under trial and know what they have overcome.

And shall it be said that the Japan Mission is a failure? With more than four thousand followers of "The Word Made Flesh" brought out of darkness into light through union with Him—with the social and moral life of the empire being impregnated with Christian ideas and ideals—shall prejudiced and ignorant critics be listened to with patience when they say that money is being wasted and nothing accomplished?



SETTING OUT FOR AN EVANGELISTIC TOUR
Bishop Partridge and his bicycle corps ready for a journey into the interior

II. IN THE DISTRICT OF KYOTO

By the Reverend Dr. Correll

THE really aggressive work of the Church in Japan began at Osaka in the Kyoto District.

Though our first missionaries landed and lived for some years in Nagasaki, no permanent centre was established until 1871, when the Rev. Arthur R. Morris pushed forward into the city of Osaka, then having a population of about 350,000, and commenced his labors there. During the next year the Rev. Mr. Quimby came to join him, and in the following year Dr. Laning opened the dispensary which subsequent-

ly became St. Barnabas's Hospital—one of the greatest evangelizing agencies which the Church has had in Japan.

In those early days, when the Christian missionary was looked upon as an emissary of some foreign government, whose ultimate purpose was to seize Japan, and was popularly known as a *kokuzoku*, "country-thief," the school and hospital did most effective service in setting forth the real spirit and purpose of Christianity, thus opening the way for the more direct preaching of the Word. Gradually the prejudices were

broken down and the nucleus of a church was formed in Osaka.

In 1878 the Rev. T. S. Tyng arrived, and during the few following years the mission force was strengthened by the arrival of the Rev. John McKim, now the Bishop of North Tokyo, and the Rev. Mr. Page. These men all gave themselves very earnestly to the work, and as the truth won its way into the hearts of the people and they learned that the despised "Yasu" (Jesus) comes to them with the same words of comfort and blessing that He has for the people of the Western nations, the opportunities multiplied greatly. These men of God ventured into the interior, and soon mission stations were opened in Wakayama, a city about forty miles south of Osaka, and from this up the river Ku as far as Gojo, and over on the west coast in Tsuruga, Fukui and farther north in the large city of Kanazawa; also to the eastward in Nara and on to Tsu in the Province of Ise near the shrine of the renowned sun goddess. About 1888, the Rev. Mr. Tyng commenced work in the great city of Kyoto, which at that time could properly be called the religious capital of the empire, and which afterward became, with its beautiful Holy Trinity Church, St. Barnabas's Hospital, St. Agnes's School and other Christian institutions, the logical centre for work in this district.

In reviewing the evangelistic efforts of these few years the Church has great reason to thank God for the success with which He has honored her service. The little nucleus of a church in Osaka, which had its beginning little more than thirty years ago, has grown into three healthy churches, two of which are practically self-supporting and the third struggling toward it. There is also a fourth mission church in connection with the orphanage of the Widely Loving Society. Mention should also be made of the four prosperous churches in the city of Osaka under the Church Missionary Society, which began its work there some time after we did. All these

are a part of the Holy Catholic Church of Japan—the *Nippon Sei Ko Kwai*. At Kyoto, the see city, the little beginning of twenty years ago has developed until we find here three growing churches. The work at the other stations is prosperous proportionately to what the Church is doing to develop it.

The Bishop of Kyoto greatly needs the hearty support of the Church in America in supplying men and means to develop the work. The promise is great. At Wakayama difficulties have been removed, and the Rev. Mr. Dooman is much encouraged with present prospects. The Rev. Charles Reifsnider, of Fukui, has a field where Buddhistic influences are still very strong, yet his heart is cheered because some are ready to lend listening ears to the truth. The Rev. J. J. Chapman, in the old capital city of Nara and the old province of Yamato, has a rocky and mountainous district to travel, yet finds some good ground in which the seed is taking root and bearing fruit. The Rev. Mr. Cuthbert, in his work amongst the students in Kyoto, rejoices in finding many who are led to believe that intellectual development is not all that is needed for strong men, and who are looking to him for their spiritual nourishment. The field about the great shrine in the province of Ise, which is to be under the writer's care, is waiting for fuller development, and with proper machinery set in motion there this region, which has long had the blight of gross immorality, will, under the purifying influences of Him who cleanses from all unrighteousness, become a centre of light and power. The opportunity for evangelistic work in the important District of Kyoto, situated in the centre of the empire, is great indeed.

It would not be just to close this review without making some reference to the noble company of Japanese clergy, who are doing their work so well and are so earnest in carrying the blessed message to their fellow-countrymen. They are worthy of the full confidence and support of the Church.

EDUCATIONAL INSTITUTIONS OF THE AMERICAN CHURCH IN JAPAN

Looking over the list of important dates in the history of the Church's mission in Japan, we find that the first confirmation of Japanese Christians was in 1870 and that in 1872 the first Church school was opened. In other words, no sooner had the nucleus of a native Church been formed than the need of educational work made itself felt.

The educational institutions of our Mission at this present time cover a wider field than was contemplated in the earlier days. They begin with the kindergartens, such as are to be found in Akita, Wakamatsu and Sendai, where boys and girls may gain their first knowledge of Christian truth before reaching the year that takes them out from the daily care of the Christian teacher and places them in the government primary school. Then comes an hiatus in the course of education, for we find no school for small girls and boys in the mission. Between that first childhood and youth the government claims its children, but as young people the Church boarding-school may call back some of these again. Only such schools must keep pace with the requirements made by the government for all pupils.

We have two boarding-schools for girls, St. Margaret's, Tokyo, and St. Agnes's, Kyoto, which, in their boarding and day departments, reach some 350 Japanese girls and help to train them in a Christian womanhood. The principals and teachers in these schools are Japanese, with the exception of two foreign missionary teachers. Were there more such, and had the schools better buildings, larger grounds and more complete equipment, they would grow rapidly. As it is, we can take pleasure in watching so many of these young girls studying their Chinese classics, their English reading, physiology, domestic science,

sewing, playing the piano and singing sweetly in English; we can meet with them in their assembly hall and again in the churches which stand beside the schools—Trinity Cathedral in Tokyo and Holy Trinity Church in Kyoto—and join with them while they take part in the services there.

On the other side of the aisle in the Tokyo Cathedral gather the students of St. Paul's College, the fruit of that first effort in 1872, which now numbers 600 students in its different departments. Fifteen years ago its grounds and buildings were ample for its numbers. Now they are far from adequate for a preparatory school and a college which will be a university in deed as in name when the Church at home shall join hands with the Church in Japan to give it the future it has promise of. The 600 students of to-day might easily become 1,200 were the land acquired which the president of the college has in mind and the buildings raised which would house the increased number and equip them for their work.

One class peculiar to this college is that of the Chinese students in the preparatory school, who are accommodated in the parish house of the cathedral, a homely shelter for what may be so far-reaching a work; for Japan is giving such numbers of Chinese the secular learning of the West without its Christianity, that our mission should strengthen indeed this effort to send some Chinese home as wise in the things of Christ as in the learning of the world.

St. Paul's College during the thirty-five years of its history has proved the value of educational work in the development of the Church in Japan. It has been one of the most important factors in the progress of Christianity among the Japanese; on the one side by means of its graduates helping to spread Christian principles throughout all classes of

society, and on the other by furnishing competent leaders in the Church.

On an island in the river there stands the catechetical school which is intended for men desirous of giving a personal service in the Church, but who, by reason of age or lack of previous training, will never complete a theological course or be ordained to the sacred ministry. Kindred to this school are those for the training of women, which have been established in Sendai and Kyoto. In the former there are nine pupils at the present time, in the latter twenty-one. These young women are learning to conduct Sunday-schools, render the music for the services, train and lead choirs, prepare candidates for baptism and confirmation, keep the church buildings in order and assist in general parish needs. The bishop and foreign missionaries, in making their journeys in Japan, again and again visit small and remote missions fostered by the faithful care of men and women trained in these schools. As an adjunct to these training-schools for women should be named the Embroidery School in Nara.

Such schools for boys and young men as those in Wakayama, Nara and Fukui afford opportunity for adding to the boarding-schools—collegiate, catechetical and divinity—elsewhere. For in Tokyo is to be found the school for the training of the native clergy who are the associates and helpers of the foreign missionaries of the present, the ordained force of the Japan Church, from among whom are to come the leaders of that Church in the future.

The clergy of to-day may be able to tell a story of a youth spent in ignorance of the Christian's God and the Christian's faith, of an ancient religion which preached of purity but gave no clear idea of God, of a sudden awakening on entering a Christian school, and of an influence which in a few short weeks awakened the longing to become a Christian. Such a priest may be able to write as one in this last year has done, telling of his child's death while he was absent from home: "We are thankful for God's

blessing upon our little one, who has gone up into Paradise so peacefully and so joyfully. Even though her sick was awful painfulness, she never cried, kept silent, trusted in Christ, and, 'Mother, please pray for me,' was only word as come out of her little lip, and endured to the end, so that the doctors, nurses and everybody was astonished and admired and glorified our Father, Who gave such a fine faith to His little servant. I am thankful, too. That is not only a lesson in human living, but also a great experience for my ministry life."

In the years to come the divinity-school in Japan, whether a school of our own mission only or of the English and the American missions combined, may train men who from infancy have been members of Christ's Kingdom, but who may be no more earnest or sincere than these.

Nor should we omit in our record of the educational work in Japan, that which is being carried on by Christians of our mission and which is the fruit of their Christian life and experience. Miss Tsuda's school in Tokyo may be numbered among these; and the orphanages, St. John's and the Widely Loving, Osaka, and Holy Trinity, Oji, Tokyo. This last was established by Mr. Ishii after the great earthquake which devastated the Provinces of Mino and Owari in 1891. Several children orphaned in this disaster were taken by Mr. Ishii, and so his orphans' home began. One of the orphans was feeble-minded, and the care of that girl opened his eyes to a world of unfortunate ones of whom he had never thought before, but to whom his sympathy then went out. Twice Mr. Ishii has visited America for the purpose of studying the development of the feeble-minded, and his work has now become a devotion to that necessity, for in all Japan his is the only school of this kind, and by enlarging its scope he has been able to give the orphan girls, whom he had taken in, employment in the care of these helpless ones.

PRESENT-DAY MEDICAL WORK IN JAPAN

By R. B. Teusler, M.D.



RUDOLF B. TEUSLER, M.D.*

THE average American reader is greatly misinformed concerning the present condition and development of modern-day medicine in Japan. This is largely due to the superficial observation and ill-considered statements of incompetent laymen and quasi-medical newspaper correspondents, and also to the fact that the American public loves to read and believe in the marvellous.

The Medical Departments of the Army and Navy under the patronage of the Imperial Japanese Government do not reflect, nor are they an index to medicine as it is found in Japan among the people to-day. Practically all who have

written on the subject fail to see this, or, at any rate, have not considered it when drawing their conclusions.

Japan, of course, owes her knowledge of modern medicine to European and American teaching. Exaggerated and absurd reports of wonderful results in surgery and sanitation, printed during and since the Russo-Japan War, gave the over-credulous public in America an idea that medicine in Japan to-day was, if anything, ahead of its development at home. They compared results with our Spanish-American War, using the highly-colored pro-Japanese reports as a basis, and then said ugly things about our Government, and our general unpreparedness for war. Such a comparison is unjust and absurd.

Somebody in New York suggested sending over to Japan and getting one of the army medical officers to come and teach us sanitation. This was done and those interested were astonished when they found that his teachings were just what you could find in any ordinary text-book on the subject in English and German. I read articles in reputable magazines about the wonderful results obtained in sanitation and surgery, and there were dark hints contained that the Japanese had some superhuman way of acquiring their knowledge. It was not clear just how, but I got the impression of inspiration and I felt decidedly hazy when I had finished the article and sorry for our own meagre knowledge of medicine and surgery in America. Well, it is all nonsense. In the Russo-Japan War Japan simply applied to the army through her medical department the primary principles of modern clean surgery and sanitation—and got results. In the Spanish-American War we did not.

Let us use common sense in consider-

* Dr. Teusler has just arrived in this country on furlough. Doubtless many of our readers will become more familiar with him by personal contact. He is anxious when he returns to Japan to take with him a young physician as his assistant. Who will apply?

ing the matter. The great bulk of the Japanese people are exceedingly poor, and it is a daily struggle for them to provide the actual necessities of life. Public-spirited help through hospitals and institutions does not exist. There is no attempt at philanthropy as we know it in America. There is no board of well-to-do men in Japan who without compensation give their time, money and best endeavors to build up this or that hospital or institution for the general good. When a rich Japanese dies he does not leave his money to charity. There are no committees of women who enthusiastically give money and energy to bettering some hospital. Endowment funds are unknown.

In America all this is reversed. There every little town has its hospital, and the larger cities magnificent institutions for the care of rich and poor alike. Charity in Japan begins at home, and up to the present has remained there. A man helps his relatives, but goes no further. The day will come when all will be different, but it is not yet here. The result is we have no large hospitals, except those directly under Government control and a few private institutions for the use of the richer classes.

Where, then, you ask, does the man in the street go when he needs hospital attention? Scattered all through Tokyo are many small, poorly-equipped and badly-managed hospitals. They will accommodate from fifteen to fifty patients each. Each represents the individual effort of some doctor to earn his own living. They do not take charity cases, nor can they afford to. They are one-man affairs, conducted for the money that can be gotten out of them. The result is that the poor or the really indigent cannot afford hospital treatment at all. When ill they consult a class of doctors who have the lowest Government license to practice medicine. These doctors charge only for the medicines given and not for their services. Being dependent upon their practice for their support it can well be understood that

their poor patients receive drugs about commensurate with what they pay.

In company with a Japanese physician I went carefully into the city reports and hospital returns for this year and we found that there are not 200 beds available in all Tokyo for charity cases. This is a city of over 2,000,000 people. And yet it is asked at home what is the good of a mission hospital in Tokyo! It is not an exaggeration to say that there are hundreds of cases in Tokyo to-night who urgently need hospital treatment at once and cannot get it because there is no hospital to take them in. After nine years' work here amongst the people I am firmly convinced that there is nothing that Tokyo more urgently needs than good hospitals for its poor and indigent. The rich and



A HEAD NURSE IN ONE OF OUR HOSPITALS

Iyo Araki San is a wonderfully efficient person, and is doing great things as head of the training-school at St. Luke's Hospital, Tokyo, in fitting some of her countrywomen to help their fellows

middle classes have accommodation of a kind, but hospital work stops with them. I have dwelt upon this need at some length because I believe that it is greatly misunderstood at home.

The knowledge of medicine to-day in Japan among university graduates and the best educated physicians compares favorably with that of men of equal education at home. The development, equipment and practical working of the hospitals is far behind anything we have at home. This statement applies to the best that is to be found in the city.

Although it is true that the need is certainly here, still there are special conditions which must be met and overcome before a mission hospital can be a success in Japan. It cannot be run on a cheap plan, because the native doctor can beat us at that, and the people already have more cheap hospitals than they know what to do with. It cannot be manned by poor doctors for the same general reason—the streets are already full of them. As a Church institution it will be more or less in the public eye and therefore subject to inspection and criticism by the leading native physicians. All this means that to be a success it must be well organized, equipped and conducted. If not, it will sink into insignificance. Just this has been the cause of failures in the case of many mission hospitals. The growth of St. Luke's, Tokyo, is convincing proof of the truth of this statement. Some twelve or thirteen years ago it was opened for the first time, and for a year or two was conducted on very economical lines. The result was failure, simply because it counted for practically nothing in the big life of the city. After being closed for two or three years it was again opened in 1901. At that time the sum total of its furniture consisted of nine beds, eleven blankets and two chairs. There was absolutely no equipment, and even the floors and walls of the little building were not painted. Our staff consisted of two doctors, a druggist and one servant. In the eight

years which have elapsed since then the hospital has grown to five times its former size. It is well equipped, heated, lighted and furnished. We have seven doctors—four of them university graduates—sixteen nurses, three druggists and a large corps of servants and orderlies. There are from 100 to 150 patients a day in the dispensary and room for about fifty cases in the hospital. Twenty of them are charity and the rest pay beds. We earned last year about 35,000 *yen* (\$17,500). There is a drug store attached to the hospital and a department for exporting surgical instruments, hospital supplies and furniture to China and the Philippines.

And yet we have only begun to reap the success that I believe will be ours. We should grow to three or four times our present size in the next ten years, and the Church should have in St. Luke's Hospital a convincing, living example of the practical love and charity which distinguishes Christianity from all other religions.

The strong influence exerted by a mission hospital here, or anywhere else in the world where it meets a need, was brought vividly before me by a proposition made to St. Luke's. Some three weeks ago a rich man, not a Christian, living in a small town on the seashore, two hours by rail from Tokyo, came offering to give us a good-sized tract of land with the house standing on it if we would make of it a Christian hospital for the benefit of his town. He stated that he would enlarge the house to meet immediate needs and pay for all necessary equipment and furniture. His son was operated on in St. Luke's about a year ago for appendicitis, and his brother has also been treated in the hospital. He explained that as far as he could see practical Christianity was the best governing power for a hospital, and added that he had come to believe a hospital the best setting for the teaching of the principles of Christianity. Whether I accept his offer or not that man's sentiments do my heart good.



MISS BULL'S TWENTY-FIRST ANNIVERSARY

This photograph, recently taken, shows the reunion of Miss Bull's former pupils to celebrate the twenty-first anniversary of her arrival in Osaka. The building in the background, formerly a recitation room of St. Agnes's School, is now Miss Bull's residence

WORK AMONG WOMEN

By Leila Bull

LITTLE could have been done by our mission to reach the women of Japan until American women came, about thirty-five years ago. Even the missionary priests were able at first to gain few hearers of their Gospel message beyond the boys in the English schools which they had established, and it is doubtful whether the less progressive women had any desire to hear it. So it came about that some of the first fishing for women was done, as it were, with a line of bright-colored worsteds. There is a tradition of a trunk full of fancy articles, varying in degree of usefulness and ornament, sometimes with color-combinations startling to a Westerner, which stood for many years in a missionary's garret. The kind teacher had brought the articles, which no one else would

purchase, that the enthusiasm of the Knitting Society might not be chilled into discouragement before the religious teachings, which accompanied the lessons, could win their way into the understanding and the affections.

There is another legend that a woman, afterward a well-known and zealous Christian, was persuaded to come to church by being told how sweet were the voices of the missionary ladies in singing the hymns. The religions of her own country had proved unable to satisfy her, but she had "no intention of trying any foreign religion—certainly not that despised Yaso faith."

Probably the most fruitful work for women in those old days was the gathering into the homes of our missionaries of bright young girls as pupils, thus laying the foundation of our girls'

schools. No statistics can measure the influence of these schools, some of whose pupils have taken rank among our most efficient workers.

Among the converts of those early days there were many who had found healing of soul as well as of body at Dr. Laning's dispensary, or later at St. Barnabas's Hospital. Miss Kaschinchi took up the work of a Bible-woman there in 1889, and has shown great faith and perseverance in teaching the patients and following them up after their return to their homes. Whole families have embraced Christianity as the result of the conversion of some sick one while in the hospital.

Our first class of mission women was being trained as early as 1887, under the care of Miss Mailes, and included several wives of evangelists and theological students, as well as a few young women whose hearts were touched with the desire to devote themselves to God's service. Some of these too are still among our best workers.

The attitude of the nation toward things Western naturally had an effect upon our work. Sometimes there would seem to be an inclination to adopt foreign customs indiscriminately, followed by a conservative reaction. The higher-class people were most affected by these changes, and in the latter part of the "80's" our mission was enabled to establish "Ladies' Institutes" in Osaka and Tokyo, which attracted many ladies of this class and opened a new avenue for evangelistic work among women. The institute gave us a foothold in a conservative part of the city, where St. John's Church had been organized.

Here, in 1888, Miss Sybil Carter organized the women of this church into a branch of the Auxiliary, and a year later they had the fine courage to follow Mrs. Laning's suggestion "to do something and not just talk," by founding St. John's Orphanage, which, as far as we know, is the first organized benevolent work undertaken by women in Japan.

When Mrs. Twing visited Japan in

1893 she found women's societies helping the parish work in the large cities, and she gave a great impetus to their work by showing them how to unite, and how to help the wide mission field of the mother Church by having a share in the United Offering. By 1898 there were well-organized diocesan branches in each of our two American jurisdictions, having parish branches in nearly all the churches and mission stations, holding enthusiastic annual meetings, steadily increasing in membership and in the amount of their offerings to the work of the Mission Board of the Japanese Church in Formosa, as well as to the Triennial United Offering in America.

A few years ago the English Church missionaries began to inquire about our methods, and two flourishing diocesan branches have already been formed. In 1908, at the time of the Triennial Convention of the Japanese Church, a Woman's Committee Meeting was held, in which all six dioceses were represented by delegates or by letter, and as a result of the spirit which brought them together we are hoping, in this jubilee year, to see the Auxiliary organized in the two remaining dioceses, and to send out our first united report of the Woman's Work of the whole Church in Japan.

It is impossible in a short article like this to write particularly about their devotion and their methods, but our hearts are full of admiration for their zeal and self-sacrifice, and of thankfulness for the blessed results which have followed their efforts. The knitting and cooking classes, the devotional and the mothers' meetings, their personal seeking, and their constant, earnest prayers, have helped largely to make this fiftieth anniversary indeed a jubilee. We pray that a double portion of this spirit may fall upon the Young Women's Guilds just formed under Miss Serena Laning's guidance, and upon the members of the Junior Auxiliary. Then we can confidently hope that the one hundredth anniversary will find Japan a Christian nation, and her women rejoicing in the salvation of our Lord.

THE WIDER HORIZON

A SUMMARY OF THE CHRISTIAN AGENCIES AT WORK IN JAPAN

By Bishop McKim

"So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he dare violate this command, shall pay for it with his head."

THE above edict was put forth by the great Japanese Shogun, Ieyasu, in 1638. It was in force for 220 years. Missionaries began to enter the empire in 1859, under the treaties of 1858. Three hundred and ten years had passed since the first Christian missionary came to the country.

The celebrated Francis Xavier began his wonderful work in 1549. His mission was remarkably successful, until political complications and religious jealousies brought on persecutions so general and so terrible that the new religion was supposed to be absolutely obliterated. The story of the Jesuit mission, in the history of the years 1549-50 especially, is deeply interesting and has been told in a preceding article.

Naturally the Roman Church was most eager to re-enter Japan and to remove from the minds of the Japanese people the prejudices against Christianity which arose from the sad mistakes that had broken up the work of the sainted Xavier and his immediate successors. Roman priests and teachers were early in the field. Statistics of their work, past or present, are not easily available. Even if they were they could tell but feebly of the devoted labors of the Roman Catholic mission. The Roman Church in its four ecclesiastical districts—Tokyo, Nagasaki, Osaka and Hakodate—has some 60,000 members—about one-third of the Christian population of the empire. Its most successful work is done among the children.

If it is true that "the blood of the martyrs is the seed of the Church," the blood of the early Christians of Japan, which was shed abundantly in the sixteenth century, has become fruitful in many souls.

The work of the Russo-Greek Church for nearly forty years has centred round the noble personality of the beloved Archbishop Nicolai. Until after the Russian war he was here alone, except for very brief periods, the only foreign worker of his Church. Three years ago he was raised to the arch-episcopal dignity. He has now associated with him a bishop who lives at Kyoto. The Russo-Greek Church has about fifty priests who are Japanese. It has a membership of 30,000. Its stately cathedral in Tokyo is the finest church in the empire, and no visitor to the capital city should fail to see it and attend its services. During the war the Japanese priests of this historic communion were most faithful in their ministrations both to their own countrymen and to the Russians in camp and field and prison barracks. With a company of Church people from Tokyo I was able to visit one of the prison camps near the city at the close of the war. It was on the festival of the Epiphany (also the Russian Christmas time) and we had the privilege of hearing eight hundred or more men chant the Nicene Creed during the service in the temporary chapel. It was an inspiring occasion. The Russo-Greek Church has a great work in Japan.

Twenty-three Protestant bodies are represented here by their missionary workers. Free entrance has been allowed to all. Few have retired from the field. The Mormons were in the empire a few years ago, but were not welcomed, had no success and retired.

The great Protestant denominations have able and vigorous representation,

and have recently united their minor divisions. The Methodists, for example, are not known as Methodist Episcopal, Southern Methodists and Canadian Methodists, but constitute the Japanese Methodist Church. The Congregationalists head the bodies known as the *Kumiai* Churches. The Presbyterian and the Reformed Churches form another group under the name of the *Nihon Kirusito Kyo Kwai*. The members of our own communion, as you are elsewhere told in this number, are united in the *Nippon Sei Ko Kwai*, the Holy Catholic Church of Japan. The spirit which has made these unions possible is most admirable. Our Protestant brethren desire something more than sentimental unity among those who "profess and call themselves Christians." They confess with us all, of every Christian name—"if we are to accomplish anything at all for Christian unity we must first of all be united among ourselves."

All Christian work in Japan falls under four heads—evangelistic, educational, philanthropic and publicational. The larger number of missionaries, men and women, are in evangelistic work. Some, as far as they are able, are engaged in two or more lines of effort.

Successful mission schools have clearly demonstrated that aggressive Christian work can be well done while imparting sound education. The *Doshisha* (Congregational) College in Kyoto, the *Meiji Gakuin* (Presbyterian) School and the *Aoyama Gakuin* (Methodist) School in Tokyo are thus prominent. The standards of these and other Christian schools come up to the standards required by the government in public schools of the same grade. All Christian educators realize the special necessity of work among the student class, whose influence must tell greatly upon the future of their country.

Much has been done in creating public sentiment in favor of education for women. Japanese girls and young women, as well as boys and young men, are eager for education, and Christian education alone can purify and strengthen

the national life. Japan has many earnest Christians among the teachers of her youth. May their tribe increase!

Closely allied to the work of all these religious bodies is the work of the Young Men's Christian Association. The Y. M. C. A. did grand work in Manchuria during the Russian War. It has done grand work right along in "the war which has no discharge," and all young men who have enlisted to fight wickedness in themselves and others find in its leaders and associates friendliness, sympathy and inspiration. Tokyo has its Chinese Y. M. C. A. for the young Chinamen who have come to the city for study. The Young Women's Christian Association has nearly a thousand members in Japan, many of them being pupils in Christian schools.

The Young People's Societies of Christian Endeavor have over four thousand members among the children and young people. Japan has its National Temperance League and its Woman's Christian Temperance Union, and many earnest men and women are organized in these to fight the drink evil, which has certainly not decreased with the coming of the foreigner.

Protestant Christian orphanages, aided largely by gifts from abroad, have done much for destitute children in the name of Him who said, "Whoso receiveth one such child receiveth Me." Christian effort to establish leper asylums has roused the Japanese Government to measures looking to the segregation and care of the unclean unfortunates, who are sadly visible and frequently present all over Japan. Of Christian hospitals and dispensaries we have by no means enough. We need more and more, and blessed shall be the Christian doctors who will come to Japan. Their work all the world over is the right arm of Christian missions.

Japan has its Salvation Army, whose cheerful men and women go about doing good. The common people hear them gladly and bless their ministries of love.

The Bible Societies, English and

American, and the Japanese Book and Tract Society are active in spreading the Holy Scriptures. In Tokyo the Methodists have a large printing plant and publishing house. They maintain also an excellent bookstore, which is highly appreciated by the whole foreign Christian community as well as by the Japanese Christians.

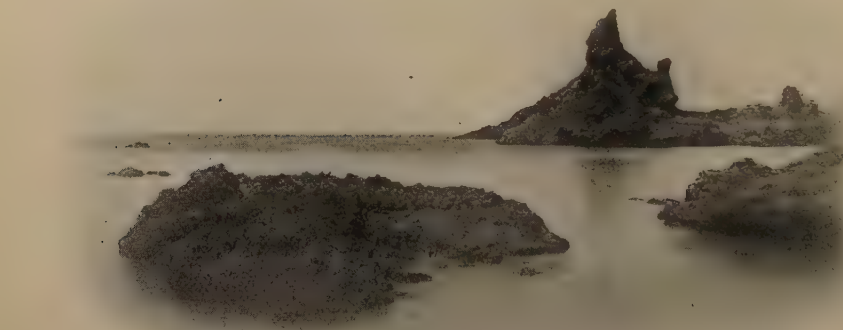
Japan has its Gospel ship. The little vessel, properly called the *Fukuin Maru*, Ship of the Good News, goes in and out among the islands of the Inland Sea, and those who guide her see "the works

of the Lord" in the ministry to the isolated people in this beautiful part of God's world.

There are truly many laborers of many names in Japan. They cannot say:

"We are not divided, all one
body we,
One in faith and doctrine, one
in charity."

But all, we are sure, wish to unite in this greeting: "Grace be with all them that love our Lord Jesus Christ in sincerity."



WHERE THE GOSPEL SHIP PLIES TO AND FRO AMONG THE ISLANDS OF THE INLAND SEA

WHAT IS THE OUTLOOK?

By the Reverend H. St. George Tucker

President Tucker, though young in years, has already made for himself an enviable reputation for executive ability and a clear grasp of conditions. Coming in contact as he does with the youth of the nation, no one is better qualified to tell us what is the outlook for the cause of Christianity in Japan.

IN forming an estimate of the outlook for Christianity in Japan there are three points that deserve special notice:

First, the problem of religion is occupying the attention of thinking men—particularly of the younger men.

Some twenty years ago there was great enthusiasm for Christianity as the religion of civilized countries, and to many it seemed likely that from motives of policy the Japanese would adopt it as the national belief. This interest did not, however, spring for the most part from

a sense of spiritual need. The mind of the nation was absorbed in the question of material development, and it soon became apparent that no national movement toward Christianity would take place.

Since the close of the Russian War there has been a very decided revival of interest in Christianity. It is significant that this should have occurred just after the victory of Japan over a great Christian nation; at a time, that is, when there would be the least possible temptation to accept Christianity from motives of policy. If one seeks the explanation of this one will find that it is part of a very widespread awakening of interest in religion. As long as the development of military strength was the predominant consideration the old feudal ideals were felt to be sufficient to safeguard the moral life of the nation. But now that Japan's position as a military power has been firmly established and her attention is being increasingly turned to commercial and industrial development, the need is felt of some new spiritual force capable of maintaining the national character under the changed conditions. The subject of religion is being widely discussed in the newspapers and magazines. Everywhere—and especially among the younger men—one may find evidences of a feeling of spiritual need. So that while to the superficial observer it might seem that the opportunity for aggressive Christian work in Japan had passed, as a matter of fact the true opportunity has only just come, for now more than ever before Christianity is confronted in Japan with a people genuinely interested in religion.

The second point to be noticed is the growth of the desire for independence among the Japanese Christians. This cannot be explained simply as impatience of foreign control, but it arises largely from the feeling that the Japanese Church ought to assume the responsibility for the evangelization of Japanese, and that until it does so, Christianity can make no striking prog-

ress there. The opportunity afforded by the present widespread interest in religion has greatly strengthened this desire for independence. No Church controlled from without, no religion that is dependent upon foreign support, can satisfy the religious needs of the great mass of the Japanese to-day. Therefore, the emphasis which Japanese Christians are laying upon the importance of self-support and self-government is not only reasonable but constitutes one of the most encouraging features in the present outlook for Christianity.

Third, an independent, self-supporting native Church, strong enough to utilize the present opportunity, ought to assure the predominance of Christianity in Japan. Two things, however, stand between the Japanese Church and the performance of the duty that so plainly confronts it, namely, inadequate supply of competent leaders and inability to provide self-support. The problem of securing leaders is the really important one, for wherever there have been leaders of sufficient zeal, training and ability, they have been successful in finding support for their work from Japanese Christians. There are not wanting striking examples of what a Japanese congregation under native leadership can do, *e.g.*, Mr. Uemura's church in Tokyo. There is an abundant supply of men capable of developing into leaders if only proper training is supplied. It is encouraging to note that practically everybody at work in Japan is giving earnest attention to this subject and endeavoring to provide colleges and theological schools where the leaders that are so much needed can be trained.

The outlook in Japan, then, may be thus summed up. The very general interest in religion affords a unique opportunity for aggressive work. The Japanese Church recognizes this, but is as yet prevented from taking full advantage of the opportunity by a lack of leaders. The foreign co-workers of the native churches, appreciating this situation, are making great effort to provide means to satisfy this need.



"ONWARD, CHRISTIAN SOLDIERS," AT ST. JOHN'S-IN-THE-WILDERNESS

WINTER AND SPRING AT ALLAKAKET

BY ARCHDEACON STUCK

I REACHED the Allakaket on the Tuesday in Holy Week, and it was my privilege to be with the people at St. John's-in-the-Wilderness during the great commemorations that follow. Day by day I strove to give them some conception of the momentous events of the drama of our redemption. It was the first Good Friday and the first Easter that some of them had ever known. I had two good interpreters—Arthur, for the Koyukuks, is excellent, and the ladies at the mission have trained Oola so that he is beginning to do very well for the Kobuks—and I set myself to drive the narratives home. There is something stirring in watching the effect upon unsophisticated natures of the recital of Our Lord's Passion. That recital has become so commonplace to most people in the old Christian countries that one who has dealt only with such folk does not always realize the poignancy of the appeal when it falls upon ears unaccustomed.

It is a great and valuable experience for any clergyman to preach the Gospel of Jesus Christ to those who have not heard it before. One understands more clearly the accounts of the effect of the first preaching, the deep searching of heart, the passionate response, the enthusiastic zeal that was called forth. No, its force is not weakened, nor has it lost aught by the lapse of time. Here amidst the Arctic snows it rings just as true as ever it did. To these fish-eating, seal-oil-soaked, wandering Eskimos, to these ignorant, unwashed Indians, clad in their motley of ragged furs and copper-riveted overalls, it makes the same appeal that it made to the Parthians and Medes and Elamites and dwellers in Mesopotamia. And it is a blessed confirmation and 'stablishing again of one's own faith to test it and try it out and prove it.

Those who live immediately about the mission have made much progress, thanks to the untiring efforts of Miss



OOLA, ARCHDEACON STUCK'S
KOBUK INTERPRETER

Carter and Miss Heintz. Even the old ones, both Kobuk and Koyukuk, can say the Lord's Prayer and the metrical version of the Ten Commandments in English, and really have some notion of their content; and they make a bold stagger at the Creed. Some of the words are very hard for them; "trespasses" and "temptation" stick in their throats. "Virgin" they cannot say at all, for the letter "V" is not one of their sounds. But the children who are constantly at school recite these things perfectly and the choir boys have a very clear enunciation.

I resumed my training of the choir upon my arrival, and have kept at it, an hour a day, ever since. And of late I have been taking a class in elementary English grammar an hour a day as well. It is very interesting to teach these children who are so willing to learn. I stopped a little chap outside awhile ago and asked him, "Kyak, which number

are you—singular or plural?" He thought awhile and then looked up and said, "Singular." "Kyak, which gender are you, masculine or feminine?" I continued. Again he dropped his head and reflected; then he looked up with a smile and said "Masculine." "Good boy," I said, and he capered off, pleased as I was. One always gets a smile from these Kobuks, and that is their great charm. They are a good-humored, light-hearted, sunny-natured people, and I grow to have a great regard and no little respect for them.

Foot-ball on the ice is the chief winter sport, in which old and young alike engage. Will I scandalize some of our friends by confessing that Sunday is our chief foot-ball day? It comes thus. The people from the Kobuk village a mile away come across the river on Sunday morning and do not return till night, bringing their lunch with them. Many



ARTHUR WRIGHT, ARCHDEACON STUCK'S
KOYUKUK INTERPRETER



OLD MESUK

of the Arctic City natives come up the ten miles on Sunday; some of the South Fork natives come down the thirty miles for Sunday. Every Sunday of the year (unless it be those Sundays immediately ahead of us, or two or three in the fall) there is a much larger assemblage of people at church than the immediate vicinity could afford. Well, we cannot keep these people sitting in church all day. The services are long anyway, owing to the inevitable delay of the two interpretations. Everybody in church has to listen to three sermons every time! When morning service is done lunch is

eaten—in the church by a good many—and then everyone, old and young, flocks down to the river and the fun is fast and furious for an hour. Then the bell rings and all troop back again for Sunday-school. Then comes foot-ball again for perhaps a couple of hours, and then evening service. And after that foot-ball again till far into the night—only in the spring there is very little night. We go down to the ice with them and play with them. Miss Heintz appears in one of the pictures in eager pursuit of the ball. Miss Carter is not a foot-ball enthusiast, perhaps because, as one of the natives said, "Every time she kick the ball she sit down," but Miss Carter loves to watch the game.

The exercise in the fresh, brisk air is beneficial, after sitting so long in church. And to *sit around* in the open air, this climate does not permit in the winter, nor encourage in the spring. The thing forces itself upon us. I remember the first Sunday foot-ball I saw in Alaska was at the mission of the strictly puritanical Society of Friends on the Kobuk River.

How things change, and how circumstances alter cases! I have just been re-reading John Richard Green, and as I read of the *Book of Sports* set forth by King James and the storm of angry protest its publication aroused, I could not



FOOTBALL AT ALLAKAKET

"Miss Heintz in eager pursuit of the ball."

help thinking of our Sunday foot-ball, and asking myself what I should have thought of it in my youth. So foolish is it to make principles where no principle exists or to build the faith on anything but the faith itself. I think Our Lord Himself would have smiled upon the innocent sports of these people and have said again, "The sabbath was made for man and not man for the sabbath." The old folks are amongst the most vigorous players. You will see in one of these pictures a youth just ahead of the ball and an old woman just behind it. They are grandmother and grandson. And she is not the only one amongst our people here who "frisk beneath the burden of fourscore."

The winter aspect of everything is almost gone. Save in patches here and there the snow has all melted. The children have been finding things all day that they lost last September. What a transformation it is! A week ago the earth was white, though its whiteness was already sullied. Now the earth is brown again.

Streams of water are pouring into the river from every gully along the bank, and flooding the ice, so that it is already very difficult and disagreeable to cross. From the high bluffs below us, across the river, cataracts are rushing down, seaming yet deeper the furrows that scar their face and threatening more land-



AH-THLA-NUK. HIS NAME MEANS "WIND BLOWING THROUGH THE TREES." HE IS TREBLE SOLOIST OF THE CHOIR AND LIVES IN THE MISSION HOUSE

slides presently. The same process goes on all along the river. In a day or two the ice will yield to the pressure, as the water sinks and seeps through, and will rise up humpbacked in the middle. Then for another day or two there will be travelling once more—and good travelling save for open places—travelling over the *very* last ice. Then will come the



FOOTBALL AT ALLAKAKET

The grandson in front of, his grandmother behind the ball



A QUIET HOME EVENING AT THE MISSION HOUSE AT ALLAKAKET

end, when the water has acquired volume enough to burst the bonds of the ice and carry all before it. For two or three days after that the current will be loaded with ice and trash of all kinds. If the flood rises high there will follow some days when the river is laden with driftwood, as was the case two years ago. Last year there was none. And when ice and drift alike are gone I shall drop down to the *Pelican* in a little boat and Arthur and I will make our way to the Yukon.

We shall be late; I can see that already. It is very hard for me to learn the great Alaskan lesson, that there is little use making definite plans that depend upon definite time. It is a country where more and more one realizes that one is thrown back upon the old devout qualification, "God willing." We have not conquered nature to any extent at all in this country, and the forces of nature move in sublime irregularity and indifference, and we can only move with them.

"I will be in Chicago on the 10th and in Milwaukee on the 12th and back again in New York on the 14th," you say, in your impertinent, presumptuous way—and you keep your engagements to the hour. And you look down with a proper scorn upon anyone who is unpunctual.

Here we say: "I will be at Tanana somewhere around the 15th if I can get there." And no one is scornful if it turns out to be the 25th instead of the 15th. The schedule of steamboat sailings from Dawson and St. Michael is the nearest deplorable approach to a timetable that Alaska knows, and that schedule is a farce and a delusion.

Yet even on that delusive schedule of sailings from Dawson, no time is set for the departure of the first boat. "The first boat down river will follow the ice" runs the announcement. The whole Alaskan world waits for the ice in the spring. It is interesting to see man with his wonderful intellect and his pride of achievement, with his submarine and aerial inventions, and his wireless telegraphs and I know not what new contrivances, sitting down day after day, kicking his heels and waiting for some chunks of ice to break up and float away. Some day man may conquer the Arctic regions and subdue them to his own purposes. Some day express trains may run across these weary wastes on schedule time and cover as much country in half an hour as now we cover in a long day's laborious march. It may be. But it is on my mind that it will be a long while yet.



INGLE HALL AT SILVER BAY

A chapel and meeting place for Church students where special services are held and the Holy Communion is celebrated. The recess containing the altar may be seen at the further end of the building. A part of our deputation of this year is assembled upon the steps

TWO SUMMER MISSIONARY CONFERENCES

THE SILVER BAY CONFERENCE

THE Conference of the Young People's Missionary Movement, held at Silver Bay, New York, from July 23d to August 1st, was marked by large attendance, effective lectures and addresses and faithful work in the numerous classes of mission study. More than four hundred young people attended, and leading men of all Christian bodies were upon the programme. The sermon on the first Sunday morning was preached by Dr. Lloyd, our own General Secretary, and three of the study classes were conducted by leaders in this department of our work.

The mornings and evenings were given over to different forms of missionary instruction and study, and the afternoons to recreation of various sorts. It was inspiring to observe that the young people were not more eager in their tennis and boating than in their mission-study

and devotions. Throughout the Conference one was impressed with the deep earnestness and sanity of its leaders. There was no note of sensationalism or unreality of any sort, but everywhere there sounded the supreme conviction that Christ is the living Lord of this present world, and that it is the privilege of His followers to win it for Him.

The delegation of our own Church numbered thirty-six—about double that of last year—and comprised some of our most earnest and efficient missionary teachers and workers. Each Sunday morning was marked by the celebration of the Holy Communion in Ingle Hall, our newly-erected church hall and chapel.

If there exists in the mind of anyone a serious doubt concerning the value and wisdom of attendance by our Church young people at these general conferences, the question will best be answered by a visit to Silver Bay during one of the sessions. Those who were

present this year found much to learn and to admire in the work of other Christian bodies, but they were also impressed with the value of the contribution which this Church can make, and went away more than ever convinced of the splendid equipment which the Master has given to His Apostolic Church for the fulfilment of her world-wide obligation.

THE CONFERENCE AT CAMBRIDGE

THE Summer Conference, held under the direction of the Seabury Society, took place in Cambridge, Mass., from July 12th to 25th. The chapel and other buildings of the Theological School provided congenial accommodation for this gathering of our Church folk who devote a part of their summer time to the deepening of their spiritual lives and increase of their knowledge of Bible, Prayer Book, Church history and missionary truth.

The celebration of the Holy Communion each morning at seven-fifteen prepared the worshippers for a devout and loving reception of the other benefits of the day, and the noonday prayers and six-o'clock vesper service on the campus brought them together again for united prayer.

The Bible instruction was given by the Rev. S. R. Colladay, of the Berkeley Divinity-school, and by the Rev. Harvey Officer, of the Order of the Holy Cross. The Rev. Dr. Hart, dean of the Berkeley School, gave instruction in the Prayer Book, while Mr. Thorne, Miss Sturgis and Miss Dexter conducted mission study classes.

Bishop Talbot, Dr. Lloyd, the Rev. Messrs. Mills and Drury, Mr. A. F. Irvine, the Secretary of the Woman's Auxiliary, the two student secretaries, Dr. Myers, from Shanghai; Miss Wheeler, of St. Augustine's, Raleigh; Miss Whipple, of the G. F. S., and officers of the Massachusetts branch of the

Woman's Auxiliary and of the Church Periodical Club are among those who took part in the various sessions.

In connection with the Conference, Sunday services were held in churches in Boston, Cambridge and neighboring places, and a noon week-day service in St. Paul's, Boston.

Some two hundred persons registered their attendance, and at the close of the Conference a number of those interested met together for the purpose of planning a committee to take the matter in hand for another year.

THE MISSIONARY CALENDAR

THE R. L. M. Mission Study Class Alumnae in Philadelphia, taught by Mrs. J. Nicholas Mitchell, will issue a Church Missionary Calendar for 1910. It will contain 365 leaves, with a text from the words of Jesus, a collect or prayer thought and some definite missionary information for each day. One month will be given to China, one to Japan, two to the Domestic work, and so on through the various missions of our Church. The object is not only to spread a knowledge of missions and arouse interest, but also to secure daily united prayer.

The information on the Calendar has been prepared by members of the Board, secretaries at the Church Missions House and other persons who are most familiar with present conditions. The committee is most anxious to extend its circulation, and to this end they ask the co-operation of the Church. The Calendars will be sold for 50 cents each (postage free), and the surplus over and above actual cost of printing will go toward the missionary work of the Church. The Calendar will be ready October 15th.

For further particulars apply to

MRS. J. NICHOLAS MITCHELL,
1505 Spruce Street,
Philadelphia, Pa.

NEWS AND NOTES

Extract from letter of Bishop McKim, dated Tokyo, July 5th, 1909:

WE had a great thanksgiving service commemorating the fiftieth anniversary of the renaissance of Christian missions in Japan on Sunday, June 27th. A special service was set forth by the bishops to be used in every church and mission in the empire. A sermon was preached in each church from Lev. xxv. 10. In spite of pouring rain Trinity Cathedral was packed to overflowing with a reverent, worshipping congregation. The same was true of our other churches. Our district synod passed unanimously a resolution thanking the Church in America for its generous fostering care during the last fifty years; and also resolutions of greeting and affectionate remembrance to Bishop Williams.

On St. Peter's Day (June 29th), in Trinity Cathedral, Tokyo, Bishop McKim ordained to the priesthood the Rev. J. H. Lloyd and the Rev. Y. Inagaki. The former was presented by the Rev. Mr. Tucker and the latter by the Rev. A. W. Cooke. The Rev. J. K. Ochiai was the preacher. The service was entirely in Japanese, except that, in the ordination of Mr. Lloyd, the "formula" was said in English. Mr. Inagaki is assistant to Mr. Cooke at Sendai and its out-stations.

The following, from Cuba, tells of an important advance in the work there:

ON July 3d the Rev. J. P. McCullough, from Casper, Wyo., arrived at Nueva Gerona, on the Isle of Pines, with his family, with the intention of taking up the Church work there, which up to the present time has been conducted by the Archdeacon of Havana. He will probably make his residence at Santa Fe, where it is expected that in the coming fall he will open an academy for the more advanced children of the island. As boarding pupils will also be received it is expected that many parents in the United States whose children may be in delicate health may send them to this school in order to escape the rigors of a Northern winter. Mr. McCullough

has brought with him a good automobile, so that he can easily and quickly get about to the various stations on the island, which are some distance apart.



BISHOP BRENT'S SCHOOL

THE *Manila Times*, of May 25th, contains a most appreciative editorial concerning the venture which Bishop Brent has decided upon in the founding of a secondary school for the education of American boys at Baguio, Philippine Islands. This is not to be carried on as a work under the Board, but as an independent contribution to the solution of the educational problem which confronts every American father and mother. "To the American families settled in the Philippines," says the editor of *The Times*, "the education of their children has always been a problem, and it has generally been solved by sending them to the United States. This has involved the tragedy of separation during those years which mean so much to both parent and child. It has either left the child without parental guidance or has temporarily separated the parents; it has been expensive and generally unsatisfactory."

The plan adopted involves the erection of a substantial building in charge of competent teachers, with the assurance of a high grade of scholarship. The Rev. R. B. Ogilby, formerly master at Groton, will be at the head of the school. It is expected the school will be opened in November next, and it has already awakened the interest of a number of the leading Americans.

In outlining the purpose of the school, Bishop Brent makes the following statement: "The object of the school is twofold—to preserve the integrity of family life by affording Americans and Europeans living in the Orient modern educational conditions for their sons, and to promote among the pupils Christian character, intellectual vigor and respect for the body."



MR. WALKER WITH A GROUP OF HIS SCHOOL BOYS

A MESSENGER FROM JAPAN

By the Reverend H. St. George Tucker, M.A.

FIVE years ago the Rev. Roger A. Walke joined the staff of the Japan mission. He is now professor of the English language and literature in St. Paul's College, Tokyo. Mr. Walke received his academic education at the University of Virginia. After taking his master's degree he entered the Virginia Theological Seminary. While there he acted as student chaplain in the Episcopal High School, thus acquiring valuable experience for his future work in Japan. Since coming to Tokyo Mr. Walke has been almost continuously in St. Paul's College. Living as he does in the school dormitory he probably knows the practical side of educational work and student life better than any other missionary in Japan. His personal contact with the students has been of the greatest value in promoting the development of the spiritual side of our work. Twice during the absence of the president he has had to assume a share of the responsibility of the management of the college.

Mr. Walke recently arrived home on his first furlough of six months. Until January 1st he will endeavor especially, with the approval of the Board of Missions, to secure funds for the proper

equipment of the college department—as distinguished from the middle school department—of St. Paul's College.

St. Paul's needs larger grounds and additional buildings. For many years we have been endeavoring to lay the foundations of a great Christian college in Japan. The preliminary work leading up to this has been successfully accomplished. The middle or preparatory school has been brought up to a high state of efficiency. It has now nearly six hundred students, and is recognized as one of the best private schools in the empire. Three years ago a license to establish a college department was obtained from the government. An excellent faculty was gathered, and work was begun on a small scale in some of the class-rooms of the middle school. Since that time the number of students has been steadily increasing. The next step in the development of this plan must be to provide the college with a suitable plant. Until this is done further progress is impossible, for our present grounds and buildings are hardly sufficient for the school department.

To furnish the equipment required the sum of \$200,000 is needed. The land—about ten acres—will cost \$95,000. This should be secured at once, for not only

is the need immediate, but real estate values in Tokyo are rising steadily, so that delay in purchasing will mean the loss of thousands of dollars. For the college buildings and dormitories another \$100,000 will be required.

In view of the extreme urgency of this need the president of St. Paul's, the Rev. H. St. George Tucker, was sent home last winter. He was successful in raising about ten thousand dollars, but as he was obliged to return to the field Mr. Walke will now continue the work. It is earnestly hoped that by the end of the present year he may be able to secure at least the amount needed for the land.

The development of St. Paul's College is not only an enterprise interesting and important in itself, but it has a vital

bearing on the welfare of our Church's missionary work in Japan. We are entering now upon the final stage in the realization of our ideal—an independent Japanese Church. This means that the time has come when we must apply ourselves to the task of furnishing the Church that has been founded through the labors of our missionaries, with Japanese leaders. For these the only practical source of supply is a Christian college. We ask that the American Church shall now add the crowning touch to the great work in which she has been engaged for half a century—the work of bringing into being a Japanese Church, capable of carrying the Gospel message with convincing force to the hearts of the 50,000,000 people in this empire.



A COMMITTEE MEETING OF THE SEI NEN KWAI

"This organization exists for Christian work among the students. The picture shows us deep in plans for the new term"

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

THE REV. JOHN W. CHAPMAN, returning to Anvik after furlough, left his home at Middlebury, Vt., on June 7th and, after making missionary addresses in the west, sailed from Seattle by the steamer *Santa Clara* on July 26th.

THE REV. CHARLES E. RICE, resuming work in Alaska, left Brookfield, Wis.,

with his wife and two children on August 12th and sailed from Seattle for his new station at Seward.

THE REV. GUY D. CHRISTIAN, who was appointed in May, with his wife left Richmond, Va., on August 12th and on the 27th sailed from Seattle for Nome by the steamer *Victoria*.

MISS ELIZABETH M. DEANE, deaconess,

returning to duty after furlough, left Hoboken on August 2d for Seattle and sailed thence, *en route* to Tanana, where she is to be stationed.

MISS LIZZIE J. WOODS, returning to Fort Yukon after vacation, left Boston on July 2d and sailed from Seattle by the steamer *Santa Clara* on the 26th.

MISS MARGARET C. GRAVES, whose appointment was announced in the July number, left her home at Owing's Mills, Md., on July 1st and sailed from Seattle with Miss Woods, *en route* to Fairbanks.

MISS LOUISA SMART, who was appointed by the Board on June 8th, left her home at Lutherville, Md., on August 18th *en route* to Ketchikan.

Porto Rico

THE REV. DAVID W. BLAND, returning to the States for much needed rest, with his wife sailed from Mayaguez by the steamer *Ponce* on August 3d; arrived at New York on the 9th.

Honolulu

MRS. ELLA C. PERRY, who is going to Honolulu at the request of Bishop Restarick, left her home in Brookline, Mass., on August 19th; being booked to sail by the steamer *Manchuria* from San Francisco September 8th.

The Philippines

MISS E. BEATRICE OAKES and the Rev. Walter C. Clapp were married at Bontoc on July 21st.

DR. C. RADCLIFFE JOHNSON, returning to Sagada after furlough, left Washington, D. C., on August 25th, intending to sail from San Francisco by the steamer *China* on September 3d.

Africa

MRS. ELIZABETH M. MOORT, who sailed from New York on June 23d, arrived at Liverpool on the 30th and left by the steamer *Zunguru* *en route* to Monrovia July 17th.

MISS MABEL A. PROTHEROE, of our mission at Cape Mount, died August 11th. Her home was in Etna, Pa. She was appointed April 21st, 1908, sailed November 7th and reached Cape Mount December 22d.

Shanghai

ON June 4th, in St. Peter's Church, Sinza, Bishop Graves ordained to the diaconate Mr. T. L. Dzi. The sermon was preached by the Rev. J. W. Nichols. Many years ago Mr. Dzi was one of the scholars in Archdeacon Thomson's school. He has served for a number of years as the catechist at Woosung. The bishop says that this is the first time a catechist has been raised to the rank of deacon.

THE REV. DR. F. L. H. POTT, on regular furlough, sailed from Shanghai by the steamer *Empress of India* on July 27th; arrived at Vancouver on August 14th and reached Wappingers Falls, N. Y., on the 20th.

MRS. POTT and daughter Olive sailed from Liverpool by the steamer *Caronia* on August 17th and reached New York on the 25th.

THE REV. ROBERT C. WILSON, on regular furlough, with his wife and two children, sailed from Shanghai by the steamer *Korea* on July 3d; arrived at San Francisco on the 27th and reached their home at Bethel, Vt., on August 3d.

THE REV. JOHN W. NICHOLS, on regular furlough, with his wife and infant, sailed by the same steamer and arrived at his home in San Francisco on July 27th.

THE REV. ROBERT A. GRIESSER, whose appointment was announced in the June number, started from his home at Buffalo on August 18th and sailed from Vancouver by the steamer *Empress of India* on the 25th.

MR. AND MRS F. C. COOPER, returning to duty after furlough, left England by the Trans-Siberian route on August 21st.

MR. ROLLIN A. SAWYER, JR., whose appointment was announced in the July number, left his home at Harrisburg, Pa., on July 29th and sailed from San Francisco by the *Korea* August 5th.

MR. HENRY J. POST, whose appointment was announced in the July number, left New York July 22d and sailed by the same steamer.

MRS. LILIAN P. FREDERICKS, on fur-

lough, left Shanghai by the Trans-Siberian route on July 4th and arrived at Berlin on the 20th. She will come later to the United States.

MISS STEVA L. DODSON, returning after furlough, left her home at Wytheville, Va., on July 9th and sailed from San Francisco by the *Nippon Maru* on August 17th.

MISS IDA N. PORTER, returning after furlough, left New York June 15th for Seattle and sailed by the *Siberia* August 24th.

MISS CARRIE M. PALMER, on regular furlough, left Shanghai by the Trans-Siberian route on July 10th and arrived at London on the 31st. She sailed from London by the steamer *Minneapolis* on August 7th, reached New York on the 16th and proceeded to Johnson City, Tenn.

MISS MARGARET E. BENDER, on regular furlough, sailed from Shanghai by the steamer *Korea* on July 3d; arrived at San Francisco July 27th and reached New York August 6th.

MISS ANNIE W. CHESHIRE, who was appointed June 8th, left her home, Raleigh, N. C., on August 15th and sailed by the *Siberia* on the 24th.

MISS EDITH C. PIPER, who was appointed May 11th, left her home at Thorold, Ontario, Canada, on August 16th and sailed with the other ladies on the *Siberia*.

Hankow

INFORMATION has been received of the marriage of Miss Anna S. Tattershall to the Rev. John Clark Dean on July 6th, at Shanghai, China. They are to be stationed at Wuhu.

THE REV. EDMUND J. LEE, returning after furlough, left his home at Leesburg, Va., on August 9th and sailed from Vancouver by the steamer *Empress of India* on the 25th.

INFORMATION has been received that Mr. William McCarthy, wife and son, of Anking, on regular furlough, left Shanghai by the Trans-Siberian route July 10th and arrived in London on the 25th.

MISS ALICE F. GATES, *en route* to Hankow, left her home at Boston on July 26th and sailed by the *Siberia* August 24th.

MISS ELIZABETH T. CHESHIRE, who was appointed by the Board on June 8th, left her home at Raleigh on August 15th and sailed by the same steamer.

Tokyo

THE sad news has been received by cable of the death on July 21st, from apoplexy, of the Rev. Edmund R. Woodman, who has been a most faithful missionary of this Society since 1880, and has been a professor in the Trinity Divinity and Catechetical School for twenty-five years. For the past seven years he has been the priest-in-charge of the English services in Trinity Cathedral, Tokyo.

A CABLEGRAM has been received announcing the death on August 19th of the widow of Bishop Schereschewsky.

THE REV. H. ST. GEORGE TUCKER, who sailed from San Francisco on May 21st, arrived at Tokyo on June 7th.

THE REV. ROGER A. WATKES, on regular furlough, sailed from Yokohama by the *Tenyo Maru* on July 2d; arrived at San Francisco July 17th and reached his home at Staunton, Va., on the 26th.

MISS B. R. BABCOCK, returning to duty after furlough, left her home at O'Fallon, Ill., on July 27th and sailed from San Francisco by the *Nippon Maru* on August 17th.

MISS FLORA M. BRISTOWE, on regular furlough, left Tokyo via the Trans-Siberian Railway at the end of July for her home in England.

MISS V. D. CARLSEN, deaconess, left her home at Malden, Mass., on August 6th and sailed by the steamer *Siberia* on August 24th.

MISS EMMA CLARA KLEMM, deaconess, left her home at Cincinnati, O., June 17th and sailed by the same steamer.

MISS ALICE M. FROCK left Philadelphia May 25th for the West, and sailed with the rest of the party on the *Siberia*.



The annual meeting of the Woman's Auxiliary Society, of Tokyo, held April, 1909, at which 400 yen were given to the Church Missionary Society for the Formosa Mission; 100 yen to improve and repair Church property in Taikoku, Formosa, and 60 yen were placed at interest toward the United Offering of 1910, making a total of 560 yen, or \$280

The annual meeting of the Kyoto Woman's Auxiliary, 1909

THE WOMAN'S AUXILIARY

To the Board of Missions

ANNUAL MEETINGS OF DIOCESAN BRANCHES

Kyoto

IN the course of last winter there was built in the garden of the bishop's house in Kyoto a Japanese building which has a somewhat unique purpose. It is intended by Bishop Partridge as a place where hospitality can be offered to visiting Japanese of the mission and where meetings of various kinds can be held. At the entrance are two rooms, one furnished in Japanese style and one in Chinese, thus recalling to every visitor the twofold missionary interest of Bishop Partridge who, after giving sixteen years of his life to China, is now devoted to the upbuilding of Christ's Kingdom in Japan.

The first meeting held in this new house was the annual meeting of the Kyoto Auxiliary, and of this Miss Bull writes: "The new building is finely adapted to such a gathering as our Auxiliary annual. There was plenty of room not only for the large meeting of about one hundred and seventy persons, but also for the guests from a distance; some twenty-five ladies were entertained there for two nights." The morning Communion service was held at Holy Trinity Church, nearby. Every branch was represented. The day before the meeting of the Japan Branch the foreign ladies held their first annual meeting, having organized a branch of the Woman's Auxiliary during the visit of the Secretary. This branch is composed of the missionary ladies and the wives of missionaries, and Mrs. Partridge is the officer in charge of it. From this has come \$40, to meet the Auxiliary

apportionment of the district, which means that women who are giving their lives are also sharing in the money gifts by means of which the Church's work at home and abroad is supported. It was suggested that these ladies might find Churchwomen elsewhere in the district who could share this interest and work, but of Kyoto itself Mrs. Partridge writes: "There is only one lady outside our mission who is not a missionary of some other religious body, and this lady is a Presbyterian. I have succeeded in getting her three small boys to become members of our Babies' Branch, and, of course, am trying to get her. She has promised to attend our next meeting. There is no one in Osaka to ask, or in any other city in this district."

Perhaps some of our women in the dioceses at home, hearing of the missionaries in Japan who not only do the mission work, but belong to two branches and pay their apportionment in full, which is not always an easy thing to do, may strive the harder to do the part of this work which is expected of them!

Shanghai

THE annual meeting of the Woman's Auxiliary in the missionary district of Shanghai was held at Jessfield on Thursday, May 27th. There was a celebration of the Holy Communion in St. John's Pro-Cathedral at half-past nine, the bishop being celebrant and Dr. Pott assisting. About ninety women were present and received the Holy Communion. At half-past ten the usual business meeting was held in the as-

sembly room of St. Mary's Hall. The large room was full to overflowing. Delegates were present from each of the sixteen branches, and a report from each branch was had. The total offering amounted to \$486.53, Mexican. A good deal of sewing had been done, as well, for St. Luke's Hospital. The half of the money gift was designated for the United Offering, the other half was devoted to various objects in the field—a certain sum for the continuous support of one patient in St. Elizabeth's Hospital, in memory of Mrs. Yen; another sum for the purchase of beds and bedding for the woman's ward connected with Dr. Lee's work in Wusih, and a third portion for the support of schools where Christian women and catechumens may come for several weeks' instruction at stated times during the year. In the afternoon the usual devotional meeting was held in the church. It was conducted by Dr. Pott and addressed by the bishop, Archdeacon Thomson and the Rev. S. Z. Sung, of Kiading.

Each year we separate with the idea that the members of our Auxiliary show increasing earnestness and zeal, and this year, as we dispersed, all felt strengthened and encouraged for another year's work.

Hankow

OF the annual meeting of the Hankow Branch, held on May 19th, Deaconess Stewart writes: "It was a very large and successful meeting. Deaconess Hart is our new president of the Auxiliary and I am president of the Juniors. We want to prepare a series of missionary subjects for monthly meetings and think we can use the same programme and material for women and Juniors. We would like to have, therefore, all sorts of missionary pamphlets, especially illustrated ones, to help us with our programme. We think of taking one place each meeting, so that the members may have a general idea. Then in another year or so we would study one field in detail, should they prove equal to it. At

present we think they would be more interested in hearing from the different places. We would like to have also any general literature on the Woman's Auxiliary and the Juniors as working organizations; their rules, constitutions, etc. We want to prepare these papers in English during our holiday in Japan, and then we can have them put into Chinese as soon as we return. We have just started the Juniors in Hankow District and have five branches, but hope to have a number of new ones in the fall. I want to carry out an idea I have had for some time of having our Juniors make Chinese paper dolls for sale in America. If they are successful I think we might earn a fair amount for missions each year."

Just previous to the annual meeting an institute for Bible-women and other women workers of the district was held in the Church Training School, Hankow. The course lasted for a week, and there were fifteen in attendance, from various parts of the diocese, beside the members of the Training School, some of the women from the station class and others from Hankow and Wuchang. In all there were about fifty women, who had the benefit of a remarkably fine course of lectures by the Rev. Mr. Tsen, of Ichang. His subject was the Parables of Our Lord. In the afternoon the women from out of town were shown the various branches of the work in Hankow and Wuchang, and in this way gained inspiration for their own work. The Training School, which in its present quarters had been rather crowded during the year with its fifteen students, managed at this time to take in fifteen guests and still have room and to spare.

Honolulu

THE annual meeting of the Honolulu district branch of the Woman's Auxiliary was held on Tuesday, June 29th, in St. Andrew's Cathedral, Honolulu. The meeting was preceded by a celebration of the Holy Communion by Bishop Restarick, assisted by Mr. Bliss. The sermon was preached by Mr. Gunn,

of Kohala. One could not help but be impressed as one saw the congregation of devout women, composed of Americans, Hawaiians, Chinese, Japanese and Koreans. After the service the congregation adjourned to the beautiful new parish house. We had representatives from nearly every parish on the other islands, beside several visitors on their way round the world. This added greatly to the interest of our meeting, and we felt we had a most successful day. We renewed our pledge of working to pay off the debt on the Lahaina rectory, and we are sending to the Missions House \$122.50. Of this, \$22.50 is the balance due on last year's apportionment, the other being the apportionment for the present year. Of the whole amount, the women gave \$95, the Juniors \$27.50.

We want eight dozen United Offering boxes, and leaflets upon the subject, for the only way we can accomplish any definite work on the islands is to send these to each individual who should be interested.

Ohio

THE Ohio branch held its largest annual meeting and one of the best it has ever known. All the pledges were renewed, and additional work was undertaken. The women had been asked to give toward the apportionment \$1,750; they gave \$1,967.96; the Juniors were asked for \$200, and gave \$238.50; the Babies were asked for \$50, and gave \$58.19. In all, \$264.65 more than had been asked toward the apportionment was given by this diocesan branch.

HAPPENINGS AT AUXILIARY HEADQUARTERS

JULY and August are not the months to look for happenings, but in vacation goings and comings an occasional missionary passes by. One day it was Deaconess Deane, from Alaska, who came in. It was on a Saturday, and on Monday she was to begin her long journey. There was no advertised farewell service with many friends, but two or three of us here in the house met with her at noonday prayers, and a special blessing was asked for our missionary just starting on her way.

Miss Deane did not know where she would be stationed on her return; she thought she would hear when she reached Seattle. "But I know Alaska so well now, if I am set down anywhere I shall know how to manage." She was to spend Sunday in some small place in New Jersey, and Monday morning they would flag the train for her as it passed through. So in this haphazard fashion, with a cheerful and equable mind, this experienced missionary was setting out!

Another day we were transported to

Tennessee. Mrs. Wild came in, who is housemother and vice-principal in St. Mary the Virgin's, Nashville, and she sat with us an hour, telling us of her work. We learned of her busy life from her waking the girls at six o'clock till bedtime, when she goes from bed to bed, and in that hour, the most precious of the twenty-four, hears from the girls the story of their day.

There are eighteen of these girls in the school, who come chiefly from the small places near Nashville and are of a better type than has been sometimes in the past. The school is exerting a helpful influence upon them. Mrs. Wild told of an incident where one little girl showed how this influence works. Some of her mates reported that she had called a little comrade by a bad name. Mrs. Wild called the child to her and asked the truth of this, which she denied again and again, looking her steadily in the face. Finally Mrs. Wild took her by the hand and led her to the little chapel within the house. She reminded her that this was the place where God comes to



HOFFMAN HALL BUILDING, NASHVILLE, TENN., IN WHICH IS THE CHAPEL OF
THE SCHOOL OF ST. MARY THE VIRGIN

give His special blessing, and she asked her if standing there she could repeat what she had said. The child sank upon the floor at her feet and wept bitterly, saying that she could not in that place repeat her denial.

It is far from Tennessee to the District of Duluth, but succeeding Mrs. Wild we had a visit from Miss Colby, of Onigum, on the Indian reservation where Mr. Manypenny is the resident deacon, Archdeacon Parshall visiting it monthly for the Holy Communion. Miss Colby is the only white missionary upon the ground. There is a Roman Catholic church in the agency, which the priest visits at long intervals. There is no resident worker there. Miss Colby lives alone, in her little house of five rooms, cooking for herself and for her sick people, though she can always get washing and cleaning done by the Indian women. She is no musician, and has to depend upon the occasional help of a Government employee to play the organ in the little church; but this is not an absolute necessity, for Mr. and Mrs. Manypenny are good singers and lead the singing of the congregation.

The Indians' Christian living is built up on the good foundation laid by Mr. Gilfillan years ago. He knew their language, and identified himself with the people with whom his lot was cast.

There are twenty-four communicants at the new agency and twenty-eight at the old, two miles and a half away across the lake. Miss Colby makes her visits to and fro, sometimes by the mail carrier's launch, sometimes by row-boat, sometimes by canoe; sometimes she takes a team for the four miles' ride around the lake. There is the Sunday-school to be kept up, the Auxiliary meetings are weekly, and in the evenings there are cottage meetings. The time is full from morning to night, for people bring their sick to her, or come to get her to visit them, and there is the lace work to be superintended. The women come to the house to get the material, and take it home to work upon. Busied with this, they more frequently stay at home with their children, and less often go out to dig snake-root, gather berries or catch fish, taking long walks for these purposes, carrying their little ones on their back. To make lace gives them more money than these other occupations, and the men have become accustomed to do these things, for which they formerly depended upon the women. In the mission work this lace work has its place, as you may gather from the testimony of one of the intelligent women at White Earth, who says that since the Indian women began to do this their topics of conversation are on a much higher ground than hereto-

fore; that they are not always discussing their neighbors' affairs and gossiping about them, but talk of their work, about keeping their houses and persons neat.

It is a long step that is taken as our visitors come in at the Auxiliary door, and the next is from Sendai, Japan. Deaconess Ranson comes to report to us of the training-school at Sendai, so near to the hearts of the members of the Auxiliary whose United Offering built the school. There are nine young students at the present time, who are interested and eager and give good promise for the future. The kindergarten has been established, and we owe to St. Margaret's again a valued helper. One of the graduates took the Government normal training and had a position in a Government kindergarten. They offered to increase her salary for the next year, but she was so earnest a Christian, and so anxious to teach in a Christian school, that she willingly gave up this advantage and gladly came to the assistance of Miss Ranson.

Next door to our training-school the new kindergarten house will be established, where kindergarten teachers may be trained. There are thirty scholars in the school, at present held in the parish house, and there will be sixty when the new building is ready. Kindergarten teachers there can learn of

Christian truths, and they can in turn help the students in training, as their instruction will help the mission women in their Sunday-school work. When the hostel shall be erected to gather in non-Christian girls there will be a strong centre at Sendai which should influence Christian womanhood in Japan.

But we have not only a visitor from Japan, but one from New York stopping at the Missions House on her way to Akita. This is a charming doll sent as a gift to the Gaylord Hart Mitchell Kindergarten. She comes from a family whose oldest member celebrated her ninety-fourth birthday by sending her to us. She selected the materials for the doll's costume, and is so pleased with the result that she is now determined to dress another doll with her own hands, and to send it to a teacher in Japan, who as yet has had no doll sent her. This lady is the oldest communicant in the Church of the Holy Communion, and her happy birthday began with a lovely Communion service, and was brightened with many flowers, letters, cards and gifts. It will be a cheer to our missionaries in Akita to know that their work with the dear children there is so near her heart.

Again visitors come in to report to us from our work among the Colored people of the South. It seems hard to



THE KINDERGARTEN OF THE CHURCH TRAINING-SCHOOL, SENDAI

believe that any subscriber to the SPIRIT OF MISSIONS should still be ignorant of St. Augustine's School, Raleigh, and yet of one such we heard only the other day. We wish that she might have sat down with Mrs. and Miss Moseley as they dropped in at the Missions House on their way farther North. Miss Moseley's work is that of correspondence with graduates of the school, learning from them how they are carrying its traditions and principles into their lives and work, as men and women in the community in which they live. She also has charge of the library, and told us of a library club lately formed. It is called "The Magazine Club," and is for the benefit of the older girls who thought they had no time for reading, but who have promised to read an hour a week in the *Outlook*, *Independent* and similar magazines, in order to learn of the important work going on in the world today. Once a month the club meets to discuss what has been thus read, and four times a year they are addressed by teachers of the school on such topics as: "The Airship," "The New President," "The Revolution in Haiti," etc. Another bit of work done in the library is to cut from unfiled magazines articles of special interest, such as biographical sketches, making them into pamphlets, which are placed in the hands of the teachers, supplementing the information they receive otherwise. One hundred and fifty such pamphlets have been prepared from the magazines, many of which have been sent to the library through the Church Periodical Club.

THE TRAVELLING SECRETARY RETURNED

ON the 21st of June the Travelling Secretary found herself again at the Auxiliary room in the Church Missions House, with a kind welcome awaiting her. She returned from her year of absence with one fact so impressed upon her as to have almost the importance of

a new discovery. The bishops and their helpers in the mission fields, the bishops and their helpers in the Church at home, the workers here at the Church Missions House, have all one common work. The men and women on the field have their part to do, we, in our places, have our part also, and this work demands the energies of us all.

Here at the Missions House we are not likely to forget it, and we believe that one part of this part of ours is to assure the men and women in the field of our ever growing comprehension of what they are set to do and our unfailing sympathy, and to share with the people in the Church at home the inspiration we gain through our greater facilities for learning how the battle fares.

Last year the Travelling Secretary tried to report to the Auxiliary something of what she was privileged to see; this year she hopes that diocesan officers of the Auxiliary will tell through these pages how they travel in their dioceses, visiting the women of the Church and helping them to see the happy service they may render.

THE DIOCESAN OFFICERS' CONFERENCE

THE conferences of diocesan officers of the Woman's Auxiliary will be resumed this year in the Board room of the Church Missions House. As the Board of Missions has postponed its September meeting until Tuesday, the 28th of that month, the opening conference will be held on the following Thursday, *September 30th*.

This conference will be from 10:30 A.M. till noon, preceded by a *celebration of the Holy Communion, in the Chapel, at 9:30*.

NOTE

THE picture of the stage in which Deaconess Knight takes missionary journeys should have been credited as from a photograph by Bates.

THE GAYLORD HART MITCHELL MEMORIAL KINDERGARTEN, AKITA, JAPAN

By Ethel H. Correll

I AM happy to write that since last winter we have just about started all over again. This sounds as if something very dreadful happened to cause such a seeming disaster, but since I am happy, the readers of the SPIRIT OF MISSIONS may be quite sure that such is not the case. It simply means that more than half—thirty-seven—of the scholars who were with us then have gone on to a higher grade of education, and that this has made room for thirty-seven new little ones. The change made a great difference in everything but quantity, and in that there can be no change, as our limit is sixty. There is, however, quite a long waiting list which we draw from as vacancies occur, for this must be the case in a city of such a moving population as Akita has.

To our thirty-seven little strangers who came to us the first of March, everything was very new and queer. Unfortunate as they thought it, at first, the various peculiar things about the room had not only to be looked at, but also used. Our kindergarten furniture does not differ much from that used in American kindergartens, and the article which proved to be most troublesome was the chair. Somehow or other Japanese children and kindergarten chairs do not seem to fit. Nearly every morning, for the first two weeks, two or three of our little ones would return in rather a surprised way to their native seat, the floor. This, however, has grown to be quite a thing of the past now, and instead of a "misseat" being the ordinary thing, it has grown to be quite extraordinary.

Another very trying thing to our babies was learning to fold their hands. It was indeed a great surprise to me to find that anything so natural and instinctive as folding the hands should have to be learned by anyone, even little children. In this, as in the act of sitting,

when once a victory was gained the little victor would wear a smile which certainly no one but the most unkind person could possibly take away.

The Japanese children, I find, like the adults, are great imitators. It is interesting to see this instinct, for which the nation is so noted, shown at such an early age, and it makes the heavier that great responsibility which hangs on our shoulders. The Japanese children, as children elsewhere, look to their teacher as not only an expounder of knowledge, but a model or pattern.

To keep in touch with those who have graduated from the kindergarten and gone to school, we have organized a kindergarten alumni, which meets every other month. We had our first meeting on the last Saturday in April, and out of the ninety graduates of our kindergarten seventy-one were present. We have a small fee of three *sen* (one and a half cents), which will almost cover the expenses. As it is a new thing we feel that we must progress very slowly and gradually. We are anxious to make it quite an independent organization, with its own officers and a larger fee, so as to cover all expenses; but this must be the goal toward which we will work, and not its beginning.

To have some contact with the home and mother, we have a mothers' meeting on the second Thursday of every month, at which time a brief religious service is held, followed by games and refreshments. These meetings are not attended as well as we should like to have them, but we are hoping they may grow in numbers and interest. They are followed by calls, which are made by the kindergarten teachers and myself. This is the most difficult part of our kindergarten enterprise. Work with Japanese women is not easy, but it is not impossible; so with earnest prayer and continued effort I feel quite sure that we shall succeed.

ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in thirty missionary districts in the United States, Africa, China, Japan, Brazil, Mexico and Cuba; also work in the Haitien Church; in forty-two dioceses, including missions to the Indians and to the Colored People; to pay the salaries of thirty-two bishops, and stipends to 2,253 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of E. Walter Roberts, Assistant-Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Assistant Treasurer of the Board of Missions acknowledges the receipt of the following from July 1st to August 1st, 1909.

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

Home Dioceses

Alabama

Ap. \$8.00

FLORENCE—Trinity Church: Gen.....	3 00
MONTGOMERY—St. John's: Wo. Aux., Gen.....	5 00

Albany

Ap. \$1,053.18; Sp. \$1,627.15

ALBANY—Holy Innocents': "De Witt" (In Memoriam) scholarship, St. Elizabeth's School, South Dakota...	60 00
St. Paul's: "A Friend," native work, Mexico, \$25; Gen., \$25.....	50 00
Through Miss Carrie Daab, Gen.....	6 00
BLOOMINGDALE—Church of the Redeemer S. S.*: Gen.....	3 00
BOLTON LANDING—St. Sacrament: Gen.	43 00
CLAVERACK—Trinity Church: Gen....	4 50
COHOES—St. John's: Gen.....	17 27
COOPERSTOWN—Christ Church: Dom.	345 19
GLENS FALLS — Church of the Messiah: Gen.....	30 00
HERKIMER—Christ Church: Gen.....	29 13
HOOSICK FALLS—St. Mark's: Gen....	10 00
HUDSON—All Saints': Gen.....	2 04
Christ Church: Gen.....	77 95
ILION—St. Augustine's S. S.*: Gen....	32 66
JOHNSTOWN—St. John's: Gen.....	150 00
ONEONTA—St. James's: Work of Rev. Dr. Correll, Tsu, Kyoto.....	10 21
PLATTSBURGH—"A Friend," in memory of her mother, Wo. Aux., suffering heathen woman.....	5 00
POTSDAM—Estate of Miss Frederica Clarkson, Sp. for "T. Streatfield Clarkson" and "Elizabeth Clarkson" scholarships, Utah.....	1,600 00
RENSSELAER—Epiphany S. S.*: Gen....	43 00
RENSSELAERVILLE — Trinity Church: Wo. Aux., Sp. for Bishop Van Buren, Porto Rico.....	5 00
SARANAC LAKE—St. Luke's S. S.*:	

Gen.	10 00
SCHENECTADY—St. George's: Gen.....	73 81
SILVER BAY—"Anonymous," Gen.....	10
STAMFORD—Grace: Wo. Aux., Gen., \$2; Sp. for Bishop Horner, Asheville, \$12.15.....	14 15
Mrs. Joseph Hunter, Gen.....	10 00
TROY—Christ Church S. S.: Gen.....	20 00
Holy Cross: Wo. Aux., Sp. for Rev. D. T. Huntington's Trade School, Ichang, Hankow.....	10 00
St. Barnabas's: Frn.....	1 00
VERMONTVILLE—St. Paul's S. S.*: Gen.	1 00
WHITEHALL — Trinity Church: Dom., \$10.07; Frn., \$6.25.....	16 32

Arkansas

Ap. \$10.00

HELENA—"A Thank-offering," toward sending a woman missionary to China.....	5 00
LITTLE ROCK—Christ Church: "A Member," Gen.....	5 00

Atlanta

Ap. \$218.97; Sp. \$33.00

ATLANTA—St. Paul's: \$5, S. S.,* \$12, Gen.....	17 00
CEDARTOWN—St. James's: Gen.....	20 46
COLUMBUS—Trinity Church: "A Communicant," Gen.....	2 25
GREENSBORO—Church of the Redeemer: Gen.....	6 82
WASHINGTON—Church of the Mediator: Gen.....	7 44
MISCELLANEOUS — Wo. Aux., Bible-woman, Wuchang, Hankow, \$50; support of physician in charge of St. Barnabas's Hospital, Osaka, Kyoto, \$50.....	100 00
Junior Aux., Cuba, \$10; One Boy, Two Girls, Day-schools, Hankow, \$55; Sp. for "Sister Katherine" scholarship, Mrs. Brooks's School, Guantanamo, Cuba, \$33.....	98 00

Bethlehem

Ap. \$341.06; Sp. \$69.75

DORRANCETON—Grace Chapel: Wo. Aux., Sp. for St. Mary's-on-the-Mount, Sewanee, Tennessee.....	5 00
DRIFTON—St. James's: Frn.....	194 55
FISEBACK—St. John's Chapel: Gen....	6 00
MAUCH CHUNK—St. Mark's: S. S.: "Leighton Coleman" scholarship, St. John's University, Shanghai.....	80 00
MILFORD—Church of the Good Shepherd: Wo. Aux., Sp. for St. Mary's-on-the-Mount, Sewanee, Tennessee.....	5 00
MONTROSE—St. Paul's: Dom.....	1 00
PITTSSTON—St. James's; \$5.51, S. S., \$5, Gen.....	10 51
POTTSVILLE—Trinity Church: Wo. Aux., Sp. for Bishop Brown's Building Fund, Arkansas.....	1 00
READING—St. Barnabas's: "C. C. G." Wo. Aux., memorial to George C. Thomas, Gen.....	10 00
SCRANTON—St. Luke's: Wo. Aux., \$15, Girls' Friendly Society, \$10, Sp. for St. Mary's-on-the-Mount, Sewanee, Tennessee.....	25 00
SOUTH BETHLEHEM—Nativity: Gen., \$14; Helping Hands' Society, Sp. for St. Mary's-on-the-Mount, Sewanee, Tennessee.....	24 00
Bishop Thorpe School, Sp. for St. Hilda's School, Wuchang, Hankow.....	7 00
STROUDSBURG—Christ Church: Wo. Aux., Sp. for St. Mary's-on-the-Mount, Sewanee, Tennessee.....	1 75
WEST PITTSSTON—Trinity Church: Wo. Aux., Sp. for St. Mary's-on-the-Mount, Sewanee, Tennessee.....	5 00
WILKES-BARRE—Calvary: Wo. Aux., Sp. for St. Mary's-on-the-Mount, Sewanee, Tennessee.....	10 00
MISCELLANEOUS—"Decimus," Gen.....	25 00

California

Ap. \$767.86; Sp. \$50.00

BERKELEY—St. Clement's Chapel: F. M. French, gasoline for launch, Alaska.....	1 00
St. Matthew's: Gen.....	10 00
CENTREVILLE—St. James's: Gen.....	16 00
CORTE MADERA—Holy Innocents': Ladies' Guild, gasoline for launch, Alaska.....	2 50
GILROY—St. Stephen's: Gen.....	8 00
HOLLISTER—St. Luke's: Gen.....	6 00
JOLON—St. Luke's: Gen.....	4 00
KING CITY—St. Mark's: Gen.....	6 00
LOS GATOS—St. Luke's: Gen.....	16 00
MADERA—Trinity Church: Gen.....	5 85
MARTINEZ—Grace: Gen.....	7 04
MENLO PARK—Trinity Church: \$78.15, S. S., \$35.47, Gen.....	113 62
MERCED—St. Luke's: Gen.....	8 00
MODESTO—St. Paul's: Gen.....	10 80
MONTREY—St. James's: Gen.....	6 00
OAKLAND—St. Paul's S. S.*: Gen.....	59 32
PACIFIC GROVE—St. Mary's S. S.: Gen.....	24 53
POINT RICHMOND—Trinity Church: Gen.....	4 00
SAN FRANCISCO—Grace: Gen.....	115 35
St. John's: Gen.....	25 10
St. Luke's: Mary T. Easton, gasoline for launch, Alaska, \$5; S. S.,* Dom. and Frn., \$60.....	65 00
St. Paul's: Gen.....	17 00
St. Peter's: Gen.....	10 55
St. Stephen's: Gen.....	6 50
SAN LUIS OBISPO—St. Stephen's: Gen.....	3 00
SAN MATEO—Armitage Orphanage: St. James's Hospital, Anking, Hankow.....	4 00
SAN MIGUEL—St. John's: Gen.....	4 00
SELMA—St. Luke's: Gen.....	12 00

SOUTH SAN FRANCISCO—Grace: Gen....	5 60
STOCKTON—St. John's S. S.*: Gen....	24 50
TUOLUMNE—St. Michael's: Gen.....	7 40
VISALIA—St. Paul's: Gen.....	14 00
WALNUT CREEK—St. Paul's: Gen.....	4 00
MISCELLANEOUS—Wo. Aux., salary of Rev. J. W. Nichols, Shanghai, \$141.20; Sp. for life insurance of Rev. J. W. Nichols, Shanghai, \$50..	191 20

Central New York

Ap. \$512.47; Sp. \$1.00

AUBURN—St. John's: Sp. for Rev. Dr. Correll's work, Kyoto.....	1 00
St. Peter's: Gen.....	90 67
BALDWINVILLE—Grace: "Three Individuals," Gen.....	10 00
CORTLAND—Grace S. S.*: Gen.....	28 11
FAYETTEVILLE—Trinity Church S. S.*: Gen.....	4 28
ORISKANY—St. Peter's S. S.*: Gen.....	1 48
OWEGO—St. Paul's: Gen., \$2; "E. M. A. C." Dom., \$10; Frn., \$10.....	22 00
ROME—St. Joseph's S. S.*: Gen.....	7 23
SYRACUSE—Grace: Gen.....	1 45
St. Philip's: Gen.....	3 00
TRUMANSBURG—Epiphany: Gen.....	2 00
UTICA—St. Andrew's: Dom.....	8 00
Mrs. Emily J. Wolcott, Gen.....	100 00
WATERTOWN—Trinity Church S. S.: "Bishop Huntington" scholarship, Girls' Training Institute, Africa, \$25; "Bishop Brewer" (Graduate) scholarship, South Dakota, \$60; "Rev. Dr. Olin Memorial" scholarship, St. John's University, Shanghai, \$70; "W. H. Moore" scholarship, St. Margaret's School, Tokyo, \$50.....	205 00
WATERTOWN—Grace: Gen.....	14 00
WESTMORELAND—Gethsemane: Gen....	5 00
WILLARD—Christ Church: Gen.....	10 25

Chicago

Ap. \$1,068.53; Sp. \$200.00

BELVIDERE—Trinity Church: Bishop Root's work, Hankow.....	3 10
BERWYN—St. Michael and All Angels': Gen.....	50 00
CHICAGO—Ascension S. S.*: Gen.....	16 10
Atonement S. S. (Edgewater): Gen....	50 00
Epiphany: Gen.....	16 24
Grace: Wo. Aux., "L. J. Memorial" scholarship, \$40, "Frank" scholarship, \$40, St. John's School, Cape Mount, Africa.....	80 00
Immanuel Church S. S. (Englewood): Gen.....	10 00
St. James's: Wo. Aux., Gen., \$15; S. S., \$2; Divinity Birthday Money, Soochow, Shanghai, \$11.67.....	26 67
St. Luke's: Gen.....	15 35
St. Margaret's (Windsor Park): Gen.....	10 00
St. Peter's: Dom. and Frn., \$250; S. S.,* "Frank DuMoulin" scholarship, Church Training-school, Shanghai, \$50; salary of Liao Yin Tsung, Hankow, \$180; salary of J. H. Kobayashi, Tokyo, \$120; Sp. for Bishop Brewster, Western Colorado, \$200.....	800 00
Trinity Church: Wo. Aux., Gen.....	31 00
"L." "Right Rev. William Hobart Hare" (Graduate) scholarship, South Dakota.....	60 00
ELGIN—Church of the Redeemer: Gen.....	5 86
EL PASO—St. Andrew's S. S.*: Gen....	1 17
EVANSTON—St. Luke's: Gen.....	56 62
FAIRBURY—St. Matthias's S. S.*: Gen.....	1 17
LAKE FOREST—Miss Mary Drummond, George C. Thomas Memorial, Gen....	25 00
MORRISON—St. Ann's: Gen.....	1 75

OAK PARK—Grace: Gen.....	50
Miss Ruth Bagley, Gen.....	3 00
WINNETKA—Christ Church: J. G. Weart, Gen.....	5 00

Colorado

Ap. \$145.03

ADAMS CITY—St. Stephen's S. S.*: Gen.	6 26
DENVER—St. Barnabas's S. S.*: Gen..	86 85
St. John's: "Four Members," Gen.....	24 00
St. Paul's S. S.*: Gen.....	5 92
St. Stephen's S. S.*: Gen.....	22 00

Connecticut

Ap. \$3,330.86; Sp. \$172.00

BANTAM—St. Paul's: Gen.....	15 00
BETHLEHEM—Christ Church: Gen.....	17 22
BLACK HALL—Guild Room Mission: Gen.....	5 00
BRIDGEPORT—Nativity: Gen.....	17 47
St. John's: "Glover Sanford Memorial" scholarship, St. Margaret's School, Tokyo, \$12.50; Gen., \$60.34.....	72 84
Trinity Church: Gen.....	101 61
BRIDGEWATER—St. Mark's: Gen.....	39 52
BRISTOL—Trinity Church: Dom. and Ftn.....	52 74
Mrs. S. E. Burwell, Sp. for Sagada residence, Philippine Islands.....	1 00
DANBURY—St. James's: Gen., \$32.05; Miss Jennie Tweedy, Sp. for Miss E. W. Jackson, Hospital of the Good Shepherd, Navajo Reservation, Arizona, \$5.....	37 05
DAHLEN—St. Luke's: Gen.....	10 00
EAST HADDAM—Mrs. F. C. H. Wendel, Rev. F. C. H. Wendel, Utah, \$1; Sp. for Logan, Utah, \$1.....	2 00
FORESTVILLE—St. John's Mission: Gen.	12 68
HARTFORD—Trinity Church: Bishop Rowe's work, Alaska, \$100; Bishop Brent's work, Philippines, \$100; Bishop Hare's work, Indian, South Dakota, \$100; St. Paul's School, Lawrenceville, Southern Virginia, \$50; St. Augustine's School, Raleigh, North Carolina, \$50; Bishop Root's work, Hankow, China, \$100; "A Member," Gen., \$1,500; "W. M.," Gen., \$10.....	2,010 00
LIME ROCK—"L. B. C.," Gen.....	50 00
LITCHFIELD—"L. R. M.," Gen.....	25 00
NEW HAVEN—Miss Carolina Bronson Farnum, Gen.....	50 00
NEW LONDON—St. James's: "A Friend," St. Margaret's School, Tokyo, Japan.....	5 00
NORFOLK—Mrs. H. A. Camp, \$1, Mrs. Levi, \$1, Gen.....	2 00
PLAINVILLE—Church of Our Saviour: Gen.....	20 35
PLYMOUTH—St. Peter's: Gen.....	11 37
ROXBURY—Christ Church: Gen.....	6 00
SALISBURY—St. John's: \$64.27, Mrs. M. Morton, \$10, Gen.....	74 27
SAYBROOK—Grace S. S.: Sp. for Church Extension Fund, Porto Rico.	15 00
SEYMOUR—Trinity Church: In memory of John Clark Hull, Gen.....	6 00
SEARON—Christ Church: Gen.....	160 00
SHELTON—Church of the Good Shepherd: Gen.....	20 25
STAFFORD SPRINGS—Grace: Gen.....	7 00
Misses Brown, Sp. for debt on Rowland Hall, Utah.....	150 00
STRATFORD—Christ Church S. S.*: Gen.....	50 00
TORRINGTON—Trinity Church: Gen.....	188 38
WALLINGFORD—St. Paul's: Gen.....	60 00
WASHINGTON—St. John's: Gen.....	24 14
WATERTOWN—Christ Church: Gen.....	110 00
WINDSOR—Grace: Dom.....	37 97
MISCELLANEOUS—"W.," Gen.....	24 00
"E.," Gen.....	12 00

Dallas

Ap. \$42.84

FORT WORTH—St. Andrew's S. S.*: Gen.....	42 84
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Delaware

Ap. \$438.13; Sp. \$21.00

DOVER—Christ Church: Gen.....	14 23
GEORGETOWN—St. Paul's: Gen.....	5 00
NEWARK—St. Thomas's: Gen.....	38 90
NEW CASTLE—Immanuel Church: Dom. and Frn.....	31 50
WILMINGTON—St. John's: Dom.....	275 00
Trinity Church: Gen.....	28 00
MISCELLANEOUS—Branch Junior Aux., Rev. Mr. Neve's work, Virginia, \$25; Dr. Driggs's salary, Point Hope, Alaska, \$20.50; Sp. for Christ's School, Arden, Asheville, \$2; Sp. for Bishop Spalding, Utah, \$1; Sp. for Rev. S. Harrington Littell, Hankow, \$7.50; Sp. for Dr. E. L. Woodward, Hankow, \$8; Sp. for Miss Neely, Tokyo, \$2.50.....	66 50

Duluth

Ap. \$113.40

DETROIT—St. Luke's: Gen.....	8 55
DULUTH—Park Point Mission S. S.*: Gen.....	20 00
HALLOCK—St. John's: Gen.....	11 85
HINCKLEY—Trinity Church: Gen.....	1 89
PAYNESVILLE—Church of the Redeemer: Gen.....	3 50
PRINCETON—Hope: Gen.....	3 71
SAUK CENTRE—Good Samaritan: Gen.	18 40
ST. CLOUD—St. John's: Gen.....	45 50

East Carolina

Ap. \$53.00

EDENTON—Frank Wood, Gen.....	5 00
LEWISTON—"A Friend," Gen.....	1 00
WILMINGTON—St. James's: Mrs. Walter L. Parsley, kindergarten, Akita, Tokyo, \$5; Wo. Aux., \$16, Junior Aux., \$6, Gen.....	27 00
St. John's: Junior Aux., Gen.....	10 00
William L. DeRosset, Gen.....	10 00

Easton

Ap. \$183.77; Sp. \$25.00

CECIL Co.—St. Mary's, North Elk Parish (North East).....	Gen... 22 13
St. Mark's Chapel (Near Perryville).....	
The Parish House (Perryville).....	
St. Mary's S. S.*: \$5.41, St. Mark's S. S.* \$2.05, The Parish House (Gardner Children*), 96 cts., Gen.....	30 55
Trinity Church (Elkton): Gen.....	5 75
QUEEN ANNE'S Co.—St. Paul's (Centerville): Gen.....	2 47
Wo. Aux., the Study Class on China, operation for cataract and care of patient, St. Luke's Hospital, Shanghai.....	10 00
WORCESTER Co.—St. Paul's (Berlin): "Four Friends," Gen.....	10 00
MISCELLANEOUS—Bables' Branch, kindergarten, Akita, Tokyo, \$15; "Angelic Church Hart" Day-school, Shanghai, \$5; "Little Helpers" Day-school, Wuchang, Hankow, \$5; Sp. for Emergency Fund, White Rock, Utah, \$10; Sp. for Domestic Missionary font, \$1; Sp. for "A. S. Lloyd" scholarship, Corbin, Lexington, \$5; Sp. for "Little Helpers" cot and Building Fund, St. Agnes's	

Hospital, Raleigh, North Carolina,
\$9; Gen., \$100..... 150 00

Florida

Ap. \$46.06; *Sp.* \$20.00

APALACHICOLA—*Trinity Church*: Gen.. 17 50
GAINESVILLE—*Holy Trinity Church*:
Wo. Aux., *Sp.* for Miss Thackara,
Arizona, \$15; *Sp.* for St. Mary's-on-
the-Mount, Sewanee, Tennessee, \$5.. 20 00
MONTICELLO—*Christ Church*: Wo.
Aux., Gen..... 6 00
PENSACOLA—*St. Katharine's S. S.**:
Gen..... 19 56
STARKE—*St. Mark's*: Gen..... 3 00

Fond du Lac

Ap. \$13.25; *Sp.* \$5.00

EAGLE RIVER—*St. Ignatius's S. S.*:
Alaska..... 5 25
MARINETTE—*St. Paul's*: Gen..... 3 00
WAUPUN—"A Friend," Gen..... 5 00
WAUSAU—*St. John's*: *Sp.* for work of
Rev. J. A. Staunton, Jr., Philippines. 5 00

Georgia

Ap. \$443.84; *Sp.* \$9.00

ALBANY—*St. Paul's*: Wo. Aux., Gen... 2 05
AMERICUS—*Calvary*: Gen..... 62 39
AUGUSTA—*Atonement*: Junior Aux.,
Rev. Robb White's salary, Philippine
Islands, \$3; St. Luke's Hospital,
Shanghai, \$3; *Sp.* for Holy Trinity
Orphanage, Tokyo, \$2; *Sp.* for "Sis-
ter Katharine" scholarship, Guanta-
namo, Cuba, \$2..... 10 00
St. Paul's: Dom., \$100; Frn., \$50;
Junior Aux., Rev. Robb White's sal-
ary, Philippine Islands, \$3; St.
Luke's Hospital, Shanghai, \$3; *Sp.*
for Holy Trinity Orphanage, Tokyo,
\$2; *Sp.* for "Sister Katharine"
scholarship, Guantanamo, Cuba, \$2.. 160 00
BRUNSWICK—*St. Athanasius's*: Gen... 5 40
PENNICK—*Church of the Good Shep-
herd*: \$2, S. S.,* \$5, Gen..... 7 00
SAVANNAH—*St. Stephen's*: *Sp.* for
Rowland Hall, Utah..... 1 00
MISCELLANEOUS—Wo. Aux., Julia K.
Miller Memorial, hospital work,
Alaska, \$100; Bible-woman, Tokyo,
\$55; "Bishop Nelson" scholarship,
St. Hilda's School, Hankow, \$50.... 205 00

Harrisburg

Ap. \$201.04; *Sp.* \$27.00

ALTOONA—*St. Luke's*: Bishop Rowe's
work, Alaska..... 15 00
CARLISLE—*St. John's S. S.**: Gen..... 2 00
HARRISBURG—*St. Paul's*: Gen..... 51 70
JERSEY SHORE—*Trinity Church*: Gen.. 4 25
LANCASTER—*St. John's*: Junior Aux.,
Sp. for "Ida Buchanan" scholarship,
Sewanee, Tennessee..... 2 00
MARIETTA—*St. John's*: Gen..... 15 73
PARADISE—*All Saints'*: Cuba and
Brazil, \$5; Gen., \$10; S. S.,* \$5.40. 20 40
SHAMOKIN—*Trinity Church*: Gen.... 9 96
WILLIAMSPORT—*Trinity Church*: Gen.. 82 00
Junior Aux., *Sp.* for Rowland Hall,
Utah..... 25 00

Indianapolis

Ap. \$250.87

ALEXANDRIA—*St. Paul's*: Gen..... 3 00
ATTICA—*Grace*: Gen..... 3 00
BLOOMINGTON—*Trinity Church S. S.**:
Gen..... 15 23
BRAZIL—*St. Alban's*: Gen..... 3 00
COLUMBUS—*St. Paul's*: Gen..... 10 00

COVINGTON—*St. Mark's*: Gen..... 3 00
CRAWFORDSVILLE—*St. John's*: Frn.... 10 00
GREENSBURG—*Trinity Church*: Gen... 8 20
INDIANAPOLIS—*Christ Church*: Gen... 5 00
Holy Innocents': Gen..... 22 49
St. David's: Gen. (of which Apportion-
ment, 1907-08, \$14.35)..... 31 85
St. George's: Gen..... 22 75
SHELBYVILLE—*Christ Church*: Gen... 6 50
TERRE HAUTE—*St. Paul's*: Gen..... 3 00
St. Stephen's: \$45, S. S.,* \$8.85, Gen.;
S. S.,* "St. Stephen's" scholarship,
St. Agnes's School, Kyoto, \$50..... 103 85

Iowa

Ap. \$182.50

CEDAR RAPIDS—*Grace*: \$15.85, Mrs. E.
C. Rock, \$5, Gen..... 20 85
FORT DODGE—*St. Mark's*: \$4.70, S. S.,
\$2.15, Gen..... 6 85
INDEPENDENCE—*St. James's*: Gen..... 21 50
LYONS—*Grace*: Gen..... 28 65
NEW SHARON—Mrs. B. A. Allen, Gen.. 5 00
SIOUX CITY—*St. Thomas's*: \$74.65,
Alice E. Hubbard, \$25, Gen..... 99 65

Kansas

Ap. \$49.50

CANEY—Ladies' Guild, Gen..... 5 00
EMPORIA—*St. Andrew's*: Gen..... 27 00
WINFIELD—*Grace*: Gen..... 7 50
MISCELLANEOUS—Junior Aux., Gen... 10 00

Kansas City

Ap. \$155.44

CAMERON—*St. John's S. S.**: Gen..... 9 44
KANSAS CITY—*St. Mary's*: Gen..... 100 00
*Trinity Church S. S.**: Gen..... 30 00
"A. R. A.," Gen..... 1 00
ST. JOSEPH—Mrs. Constance F. Runcle,
Gen..... 15 00

Kentucky

Ap. \$149.20

LOUISVILLE—*Christ Church Cathedral*:
Mrs. Sidney Hewett, Indian..... 5 20
Grace S. S.: Gen..... 21 50
St. Andrew's: Mrs. Charles C. Wrengel,
Gen., \$50; Wo. Aux., "Nellie Rogers
Robinson" scholarship, St. Eliza-
beth's School, South Dakota, \$60;
Brazil, \$12.50..... 122 50

Lexington

Ap. \$85.00; *Sp.* \$25.00

FORT THOMAS—*St. Andrew's*: Gen.... 10 00
LEXINGTON—*Christ Church Cathedral*:
Wo. Aux., *Sp.* for life insurance,
Rev. C. H. Evans, Tokyo..... 25 00
NEWPORT—*St. Paul's, Morning S. S.*:
"Z. B. Coffin" scholarship, Boone
University, Wuchang, Hankow, \$50;
"John Purser" scholarship, St.
John's School, Africa, \$25..... 75 00

Long Island

Ap. \$600.98; *Sp.* \$172.42

ASTORIA—*Church of the Redeemer S.*
*S.**: Gen. (additional)..... 4 61
BROOKLYN—*Christ Church S. S.**
(Clinton Street): Gen..... 47 26
St. Ann's: Gen..... 10 00
*St. Augustine's S. S.**: *Sp.* for work
of Archdeacon Avant, East Carolina,
\$5; *Sp.* for Bishop Knight's Memor-
ial Church, Olathe, Western Col-
orado, \$15..... 20 00
St. Mark's: Mrs. I. G. Hubbard, Gen.. 5 00

<i>St. Stephen's</i> : Gen.....	26 30
Charlotte L. Hubbard, Gen.....	1 00
Colored, Wo. Aux., Sp. for Bishop Ferguson, Africa, \$25; Sp. for Bishop Holly, Haiti, \$25.....	50 00
COLD SPRING HARBOR—Mrs. Anna C. Edwards, Sp. for Miss Thackara's Hospital, Arizona.....	5 00
GARDEN CITY— <i>Incarination Cathedral</i> : Sp. for Rev. E. J. Lee's Anking Fund, Hankow.....	61 92
GREENPORT — <i>Holy Trinity Church</i> : Missionary work in Asheville, \$106.11; Frn., \$26.40.....	132 51
HICKSVILLE — <i>Holy Trinity Church</i> : Dom. and Frn.....	18 00
MANHASSET— <i>Christ Church</i> : Gen....	6 39
MASSAPEQUA— <i>Grace</i> : Gen.....	103 60
<i>Grace Chapel</i> : Gen.....	15 00
MERRICK— <i>Church of the Redeemer</i> : Gen.	2 00
NORTHPORT— <i>Trinity Church</i> : Gen....	74 56
OYSTER BAY— <i>Christ Church</i> : Maria W. Underhill, Gen.....	5 00
PORT WASHINGTON — Mrs. Burges Johnson, Sp. for Miss Ethel J. Wheeler, Wuchang, Hankow.....	10 00
RICHMOND HILL— <i>Resurrection</i> : Sp. for new church building, Mesilla Park, New Mexico, \$25.50; "Family Missionary Box," Gen., \$13.15.....	38 65
ROSLYN— <i>Trinity Church</i> : Dom. and Frn.	124 60
SHELTER ISLAND— <i>St. Mary's</i> : Gen....	12 00

Los Angeles

Ap. \$229.85; Sp. \$52.35

HOLLYWOOD— <i>St. Stephen's S. S.*</i> : Gen.	57 00
LONG BEACH— <i>St. Luke's</i> : Gen., \$3; S. S., for gasoline for <i>Pelican</i> , Alaska, \$1.75.....	14 75
LOS ANGELES— <i>St. John's</i> : Wo. Aux., Sp. for furnishing <i>St. Andrew's</i> Priory, Honolulu.....	10 00
<i>St. Paul's</i> : Dom. and Frn.....	74 40
PASADENA—Mrs. G. H. Macy, Gen....	5 00
REDLANDS— <i>Trinity Church</i> : Gen.....	42 70
<i>Trinity Church and Neighboring Parishes</i> : Through Wo. Aux., Sp. for repairs on House of the Holy Child, Manila	7 35
RIVERSIDE— <i>All Saints</i> : Gen.....	31 00
MISCELLANEOUS—Wo. Aux., gasoline, Alaska, \$5; Sp. for furnishing <i>St. Andrew's</i> Priory, Honolulu (of which Mrs. George K. Dunlop, \$5), \$35....	40 00

Louisiana

Ap. \$92.03; Sp. \$8.00

HOUMA— <i>St. Matthew's S. S.*</i> : Porto Rico	8 92
LAKELAND—Mrs. C. C. Pitcher, Gen....	5 00
MONROE— <i>Grace</i> : Gen.....	7 85
NATCHITOCHES — <i>Trinity Church S. S.*</i> : Gen.....	11 25
NEW ORLEANS— <i>Mt. Olivet</i> : Gen. (of which S. S.* \$1.11).....	7 76
<i>St. Paul's</i> : Wo. Aux., gasoline, Alaska, \$2; Gen. (of which in memoriam, \$5), \$15.....	17 00
<i>Trinity Church</i> : Wo. Aux., Miss Sutton's salary, Kyoto.....	5 00
"I. E. W." Gen.....	3 00
ST. FRANCISVILLE — <i>Grace</i> : Gen., \$24.25; Junior Aux., gasoline, Alaska, \$2; Sp. for <i>St. Mary's</i> -on-the-Mount, Sewanee, Tennessee, \$8..	34 25

Maine

Ap. \$166.07

BANGOR— <i>St. John's</i> : China, 25 cts.; Gen., \$11.66.....	11 91
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BIDDEFORD— <i>Christ Church S. S.*</i> : Gen.	19 14
BIDDEFORD POOL—Mrs. J. Mason Miller, Gen.....	20 00
LIMESTONE— <i>Advent</i> : Gen.....	1 00
MONMOUTH—Mrs. Charles S. Rich, Gen.	31 00
NEWCASTLE — Mrs. Eugene Schuyler, Gen.	30 00
OWL'S HEAD—Eleanor G. Magee, Gen.	5 00
PORTLAND— <i>St. Luke's S. S.*</i> : Gen....	48 02

Marquette

Ap. \$13.00

ISHPEMING— <i>Grace</i> : Wo. Aux., work of Rev. B. L. Ansell, Shanghai.....	5 00
WINONA— <i>Mission</i> : Gen.....	8 00

Maryland

Ap. \$1,417.68; Sp. \$76.00

ALLEGANY Cd. — <i>Emmanuel Church</i> (Cumberland): Gen.....	64 74
ANNE ARUNDEL Co.— <i>Christ Church</i> (West River): Gen.....	36 00
<i>St. Anne's Parish</i> (Annapolis): Gen., \$165; Dom., \$8.50.....	173 50
<i>Severn Parish</i> : "A Friend," Gen....	5 00
BALTIMORE Co.—Helen H. Dambmann (St. George): Gen.....	10 00
<i>Holy Comforter Chapel</i> (Lutherville): Gen.	81 75
<i>St. James's</i> (Monkton): Sp. for Tsing-poo Building Fund, Shanghai.....	5 00
<i>St. John's</i> (Huntingdon): Gen.....	25 00
<i>St. John's</i> (Mt. Washington): Gen....	1 00
<i>St. Mary's</i> (Franklinton): Gen.....	1 00
<i>St. Thomas's</i> (Garrison Forest): Gen.	110 00
<i>St. Timothy's</i> (Catonsville): Gen.....	15 00
<i>Trinity Church</i> (Towson): \$125, S. S., \$41.86, Gen.....	166 86
BALTIMORE— <i>Advent</i> : Gen.....	70 00
<i>Christ Church</i> : Mothers' Meeting, Sp. for Rev. Mr. Neve, for his work in the Mountain School, Virginia.....	5 00
<i>Emmanuel Church</i> : Mrs. W. I. Brown, Gen.	30 00
<i>Grace</i> : Work in the South, \$10; Gen. (of which Miss Alice T. Tiffany, \$10), \$20; Wo. Aux., Miss Elizabeth L. Clark, "William V. Clark Memorial" scholarship, <i>St. John's</i> School, Cape Mount, West Africa, \$25.....	55 00
<i>Holy Cross S. S.*</i> : Gen.....	28 75
<i>Memorial</i> : Branch Wo. Aux., Gen....	25 00
<i>Mt. Calvary</i> : Gen.....	20 00
<i>Prince of Peace</i> : Domestic Missions in the Far West, \$25; Brazil, \$55; Wo. Aux., Gen., \$25; S. S.* Gen., \$15....	120 00
<i>St. Andrew's</i> : Frn., \$1; Gen., \$25....	26 00
<i>St. Barnabas's and St. George's</i> : Frn., \$1; Gen., \$25....	8 25
<i>St. Paul's</i> : Sp. for Dr. Correll's work, Kyoto	45 00
"H. W. A.," Sp. for Rev. Mr. Ansell, Shanghai	20 00
R. H. Uhrbrock, Gen.....	50 00
FREDERICK Co.— <i>All Saints' Parish</i> (Frederick): Dom., \$9.41; Indian, \$2.50; Colored, \$3.75; Frn., \$10.75; Mexico, \$2.60; Brazil, \$4.75.....	33 76
Charlotte Rhett Ingle, Jr., Sp. for Bishop Root's work, Hankow.....	1 00
HARFORD Co.— <i>Emmanuel Church S. S.</i> (Bel Air): Gen.....	35 51
HOWARD Co.— <i>Grace</i> (Ellicott City): Gen.	75 00
<i>Church of the Good Shepherd</i> (Alberton): Gen.....	2 75
<i>Mt. Calvary</i> (Roxbury Mills): Gen....	2 35
<i>St. Alban's</i> (Alberton): Gen.....	9 83
<i>St. Mark's</i> (Highland): Gen.....	7 15
<i>St. John's S. S.*</i> (Ellicott City): Gen.	12 73
WASHINGTON Co.— <i>St. John's</i> (Hagers-town): Gen.....	13 75
MISCELLANEOUS—"A Friend," Gen....	102 00

Massachusetts

Ap. \$3,856.36; Sp. \$157.15

ARLINGTON— <i>St. John's</i> : Gen.	1 40	HINGHAM— <i>St. John's S. S.*</i> : Gen.	75 42
Grace M. Hart, Sp. for rebuilding		HYANNISPORT— <i>St. Andrew's</i> : Gen.	40 00
Sagada residences, Philippine Isl-		IPSWICH— <i>Ascension Memorial</i> : Frn.,	
ands	2 00	\$3; Gen., \$114.81.	117 81
BOSTON— <i>All Saints'</i> (Dorchester); S.		LAWRENCE— <i>Grace</i> : Gen.	79 67
S.* Gen.	63 63	<i>St. John's</i> : Gen.	3 08
Ascension: Gen.	41 70	LYNN— <i>Incarnation</i> : Frn., \$3; S. S.,*	15 50
Emmanuel Church: "A Member," Gen.	50 00	Gen., \$12.50.	
Church of the Good Shepherd: Gen.	121 91	<i>St. Stephen's</i> : (of which Mrs. E. S.	
Church of the Holy Spirit (Matta-		Johnson, \$25) Gen.	73 00
pan): Gen.	10 00	MALDEN— <i>St. Paul's S. S.*</i> : Gen.	35 00
Orient Heights Mission (East): S.		MARSHFIELD HILLS—"Cash," Gen.	100 00
S.* Gen.	11 60	MAYNARD— <i>St. George's</i> : Catechism,	
Church of Our Saviour (Roxbury):		Children's,* Gen.	5 69
S. S.,* Gen.	26 62	MEDFIELD— <i>Advent S. S.*</i> : Gen.	1 08
Church of the Redeemer (South); S.		MEDFORD— <i>Grace</i> : \$65.86, S. S.,*	
S.* Gen.	22 30	\$33.96, Gen.	99 82
<i>St. James's</i> (Roxbury): Dom. and		MEDWAY— <i>Christ Church S. S.*</i> : Gen.	3 30
Frn., \$100; S. S.,* "Percy Browne"		MIDDLESEX— <i>Suburban Pastorate</i> :	
(Graduate) scholarship, South Da-		\$19.38, S. S.,* \$9.25, Gen.	28 63
kota, \$60; Gen., \$15.	175 00	MILLIS— <i>St. Paul's S. S.*</i> : Gen.	2 27
<i>St. John's</i> (Charleston): Dom.	10 41	MILTON— <i>St. Michael's S. S.*</i> : (addi-	
<i>St. John's</i> (East): S. S.,* Gen.	65 00	tional) Gen.	4 89
<i>St. John's</i> (Jamaica Plain): Gen.	34 27	NEEDHAM— <i>Christ Church</i> : Gen.	5 00
<i>St. John's</i> (Roxbury): Wo. Aux., Sp.		NEEDHAM HEIGHTS— <i>Christ Church S.</i>	
for Rev. Mr. Matthews's School,		S.*: Gen.	48 07
Cape Mount, West Africa, \$5; Girls'		NEWTON— <i>Church of the Good Shep-</i>	
Friendly Society, Sp. for salary of		<i>herd</i> (Waban): S. S.*: Gen.	54 24
deacon, for Rev. Mr. Hughson, St.		Church of the Messiah (West and Au-	
Andrew's School, Sewanee, Ten-		burndale): "A Member," Dom.,	
nessee, \$10; S. S.,* Gen., \$32.73.	47 73	\$166.67; Indian, \$166.66; Frn.,	
<i>St. Mary's</i> (Dorchester): scholarship		\$166.67	500 00
in St. Hilda's School, Wuchang,		<i>St. Mary's</i> (Lower Falls): St. Mary's,	
Hankow, \$50; Gen., \$125.16.	175 16	Gen.	21 17
<i>St. Paul's</i> Gen., \$56; Wo. Aux.,		Trinity Church (Centre): Dom. and	
Hooker School, Mexico, \$6; San		Frn.	158 60
Gabriel, Brazil, \$2; Isle of Pines,		F. K. Collins, work at St. Luke's	
Cuba, \$2; salary of Miss Wall,		Hospital, Shanghai.	11 50
Tokyo, \$20.	86 00	Miss S. Alice Ranlett (Auburndale),	
<i>St. Stephen's</i> : Frn.	30 00	Gen.	1 00
Trinity Church: Wo. Aux., Hooker		NEWBURYPORT—"M. E. B.," Sp. for	
School, Mexico, \$5; "A Member,"		debt on Rowland Hall, Salt Lake	
Frn., \$10.	15 00	City, Utah.	10 00
Mrs. George H. Monks, work in the		OSTERVILLE— <i>St. Peter's Chapel</i> : Gen.	12 54
Philippines	200 00	PLYMOUTH— <i>Christ Church</i> : Gen., \$17;	
Mrs. Van Renssalaer Thayer, Sp. for		Wo. Aux., Hooker School, Mexico,	
Ichang Equipment Fund, Hankow.	20 00	\$1; San Gabriel, Brazil, \$1; Isle of	
"L." (Dorchester), Sp. for rebuild-		Pines, Cuba, \$1; Haiti, \$1.	21 00
ing residences at Sagada, Philippine		QUINCY— <i>Christ Church</i> : Gen.	60 50
Islands, \$10; Sp. for St. Mary's-on-		<i>St. Chrysostom's</i> (Wollaston): Gen.	41 04
the-Mount, Sewanee, Tennessee, \$5.	15 00	REVERE— <i>St. Anne's S. S.*</i> : Gen.	22 22
"A Friend," Wo. Aux., Sp. for Miss		SHARON— <i>St. John's</i> : Gen.	29 09
Clara Carter's personal account,		SOMERVILLE— <i>St. John's</i> (West): \$15,	
Alaska	25 00	S. S.,* \$18.15, Gen.	33 15
BRIDGEWATER— <i>Trinity Church</i> : Altar		<i>St. Thomas's</i> : Wo. Aux., Hooker	
Guild, Gen.	5 00	School, Mexico, 25 cts.; Haiti, 25	
BROCKTON— <i>St. Paul's</i> : Gen.	47 21	cts.; San Gabriel, Brazil, 25 cts.;	
BROOKLINE— <i>Church of Our Saviour</i>		Isle of Pines, Cuba, 25 cts.; salary	
(Longwood): S. S.,* Gen.	51 25	of Miss Wall, Tokyo, \$1.	2 00
CAMBRIDGE— <i>Christ Church</i> : Mrs.		SOUTH FRAMINGHAM— <i>St. Andrew's</i> :	
Charles R. Huson, Gen., \$50; Wo.		Gen.	70
Aux., Hooker School, Mexico, \$2.	52 00	STOUGHTON— <i>Trinity Church</i> : Gen.	2 00
<i>St. James's</i> : Gen.	40 40	SWAMPSCOTT— <i>Holy Name</i> : Gen.	55 00
<i>St. John's S. S.*</i> : Gen.	77 47	TAUNTON— <i>St. John's</i> : Gen.	10 75
<i>St. John's Memorial Chapel</i> : Gen.	5 00	<i>St. Thomas's</i> : Gen.	125 00
<i>St. Peter's</i> : Wo. Aux., Hooker School,		Ida L. B. Goss, Sp. for benefit of the	
Mexico, 50 cts.; San Gabriel, Brazil,		children of St. John's-in-the-Wilder-	
50 cts.; Isle of Pines, Cuba, 50 cts.;	2 00	ness, Alaska.	18 00
Haiti, 50 cts.	7 65	WALTHAM— <i>Ascension</i> : "H. M. S.,"	
CHELMSFORD— <i>All Saints' S. S.*</i> : Gen.		Gen.	1 00
CHELSEA— <i>St. Luke's</i> : Wo. Aux., Sp.		<i>Christ Church</i> : Mrs. M. W. Preston,	
for Tsu Building Fund, Kyoto.	2 15	\$25, Miss Abby R. Loring, \$10, Gen.	35 00
COHASSET— <i>St. Stephen's S. S.</i> : Work		WAREHAM— <i>Church of the Good Shep-</i>	
of Archdeacon Stuck, Alaska.	21 67	<i>herd S. S.*</i> : Gen.	13 00
EVERETT— <i>Grace S. S.*</i> : Gen.	20 00	MISCELLANEOUS—Domestic Committee,	
FALL RIVER— <i>Ascension</i> : Dom., \$80.73;		Wo. Aux., Sp. for repairs on House	
Frn., \$55.74; S. S.,* "Ascension S.		of the Holy Child, Manila, Philippine	
S." scholarship, Orphan Asylum,		Islands	25 00
Cape Palmas, Africa, \$50.	186 47	Colored Committee, Wo. Aux., Col-	
FRANKLIN— <i>St. John's S. S.*</i> : Gen.	10 69	ored	40 00
HANOVER— <i>St. Andrew's</i> : Frn.	65 21	Wo. Aux., Mrs. L. A. Selden, "Nancy	
HAVERHILL— <i>Trinity Church</i> : Dom.	77 88	B. Low" scholarship, St. John's	
		School, Cape Mount, West Africa,	
		\$25; "A Friend," Sp. for Mr. Mat-	
		thews's School, Cape Mount, West	
		Africa, \$25.	50 00

Michigan

Ap. \$446.26; Sp. \$55.75

ADRIAN— <i>Christ Church</i> : Wo. Aux., Alaska, \$1; St. Paul's School, Lawrenceville, Southern Virginia, \$1; Gen., \$2; Sp. for Rev. A. W. Mann, General Missionary to Deaf-Mutes, 75 cts.	4 75
ANN ARBOR—Mrs. A. J. Hall, 50 cts., Mrs. W. D. Adams, 50 cts., Mrs. A. G. Canfield, 50 cts., J. P. Judson, \$1, Mrs. J. P. Judson, 50 cts., Miss M. S. Judson, 50 cts., Gen.	3 50
DETROIT— <i>Christ Church</i> : Gen., \$206; "A Lady," Chinese Medical Missions, \$2; Wo. Aux., Gen., \$25.	233 00
<i>Church of Our Saviour</i> : Gen.	6 05
<i>St. Matthias's</i> : Gen.	31 28
<i>St. Paul's</i> : Junior Aux., St. James's Hospital, Anking, Hankow, \$10; Sp. for Archdeacon Russell, Southern Virginia, \$10; Sp. for Miss Routledge, Philippine Islands, \$15; Sp. for Bishop Horner, Asheville, \$10; Frances Adams Memorial, Junior Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$10.	55 00
<i>St. Thomas's</i> : Wo. Aux., Gen.	5 00
<i>Trinity Church</i> : Gen.	15 91
DRYDEN— <i>St. John's</i> : Gen.	1 00
FLINT— <i>St. Paul's</i> : Gen.	32 52
LANSING—Mrs. Frances W. Cannell, Gen.	1 00
PONTIAC— <i>All Saints'</i> : Sp. for Rev. J. W. Chapman's School, Anvik, Alaska, \$10; Wo. Aux., Alaska, \$5; St. Paul's School, Lawrenceville, Southern Virginia, \$1; Junior Aux., "Bishop C. D. Williams" scholarship, St. John's School, Cape Mount, Africa, \$25; S. S.* (additional), Gen., \$1.	42 00
PORT HURON— <i>Grace</i> : Wo. Aux., Alaska, \$5; Gen., \$5.	10 00
SAGINAW— <i>St. John's</i> (W. S.): Gen.	50 00
TECUMSEH— <i>St. Peter's</i> : Gen.	6 00
TRENTON— <i>St. Thomas's</i> : Wo. Aux., Gen.	5 00

Michigan City

Ap. \$124.66

ELKHART— <i>St. John's</i> : Wo. Aux., Gen.	5 00
FORT WAYNE— <i>Trinity Church</i> : Gen.	36 00
LOGANSPOUT— <i>Trinity Church</i> : Gen.	33 30
SOUTH BEND— <i>St. James's</i> : \$30.36, S. S.* \$10, Gen.	40 36
MISCELLANEOUS—Wo. Aux., Gen.	10 00

Milwaukee

Ap. \$371.09; Sp. \$14.00

CHIPPEWA FALLS — <i>Christ Church</i> : Gen.	5 50
EAU CLAIRE— <i>Christ Church</i> : Gen.	20 80
ELKHORN— <i>St. John's</i> : Gen.	13 16
JANESVILLE— <i>Christ Church</i> : Gen.	5 65
KENOSHA— <i>St. Matthew's</i> : \$60.43, S. S.* \$5, Gen.	65 43
LAKE GENEVA— <i>Holy Communion</i> : Gen.	12 00
MILWAUKEE — <i>All Saints' Cathedral</i> : Gen.	14 80
<i>St. Andrew's</i> S. S.*: Support and education of Julia Red Eye, St. Mary's School, South Dakota, \$60; Gen., \$1.58.	61 58
<i>St. James's</i> : Colored, \$10.42; Indian, \$9.54; Frn., \$22.78.	42 74
<i>St. Paul's</i> : Sp. for Rev. C. B. Ackley, for his work, Cuba, \$3; H. S. Eldred, Gen., \$25; Good Samaritan Guild, Sp. for Nevada, \$11; Junior Aux., Rev. Mr. Littell's work, Hankow, \$10.	49 00
<i>St. Stephen's</i> : Gen.	22 93

Miss L. M. Seymour, Gen.	2 00
MINERAL POINT — <i>Trinity Church</i> : Dom., \$5.50; Wo. Aux., Frn., \$5.	10 50
NEW RICHMOND— <i>St. Thomas's</i> : Gen.	5 00
OCONOMOWOC— <i>Zion</i> : Gen.	32 00
SHARON— <i>St. Mary's</i> : Gen.	5 00
TOMAH— <i>St. Mary's</i> : Gen.	2 00
Miss Caroline W. D. Voswinkel, Gen., MISCELLANEOUS — "Little Helpers," Gen.	5 00
	10 00

Minnesota

Ap. \$227.12; Sp. \$9.00

ANOKA— <i>Trinity Church</i> : Gen.	3 20
BALDWIN— <i>Grace</i> S. S.: Gen.	1 00
BENSON— <i>Christ Church</i> : Gen.	26 00
BROWNTON— <i>St. Mary's</i> : Gen.	3 22
EXCELSIOR— <i>Trinity Church</i> : Gen.	10 00
FARMINGTON— <i>Advent</i> : Gen.	7 00
LITCHFIELD— <i>Trinity Church</i> : Gen.	17 00
MINNEAPOLIS— <i>Church of the Messiah</i> S. S.*: Gen.	1 85
<i>St. Paul's Mission</i> : Nettie E. Waite, Gen.	8 00
MORRISTOWN— <i>St. John's</i> S. S.*: Gen.	1 78
NORTHFIELD— <i>All Saints'</i> : Gen.	4 25
OLVIA— <i>St. John's</i> : Gen.	6 25
OWATONNA— <i>St. Paul's</i> : "Anonymous," Sp. for Bishop Kendrick's Hospital, Arizona.	1 00
SLEEPY EYE— <i>All Souls'</i> : Ladies' Guild, Gen.	15 00
ST. PAUL— <i>Christ Church</i> : Gen., \$64; S. S., for Miss Lizzie Woods's work among her Indian children at Fort Yukon, Alaska, \$18.06.	82 06
<i>St. Clement's</i> : Gen.	7 00
STILLWATER— <i>Ascension</i> S. S.*: Gen.	26 00
WARSAW— <i>St. Thomas's</i> S. S.: Gen.	1 26
WINDSOR— <i>Church of the Good Shepherd</i> : Gen.	6 25
MISCELLANEOUS—Junior Aux., Sp. for candy, for Cape Palmas, Africa.	8 00

Mississippi

Ap. \$287.90; Sp. \$17.10

CARROLLTON— <i>Grace</i> : Children's Missionary Society, for gasoline for <i>Pelican</i> , Alaska.	2 50
CASTALIAN SPRINGS—Gen.	6 50
COLUMBUS— <i>St. Paul's</i> S. S.*: Gen.	15 00
GREENVILLE— <i>St. James's</i> : Gen.	25 00
GREENWOOD— <i>Nativity</i> : Sp. for Sisters of St. Mary, at Sewanee, Tennessee, \$7.10; S. S., Sp. for hospital at Sewanee, under care of Rev. W. S. Claiborne, Tennessee, \$5; Sp. for Washington Memorial Chapel, at Valley Forge, Pennsylvania, \$5.	17 10
JACKSON—Mrs. E. L. Ragland, Gen.	1 00
LAUREL— <i>St. John's</i> : Wo. Aux., Gen.	8 00
LEXINGTON— <i>St. Mary's</i> : Gen.	25 00
MERIDIAN— <i>St. Paul's</i> : Gen.	43 55
PINCKNEYVILLE— <i>St. Sylvanus's</i> : Gen.	7 65
VICKSBURG — <i>Holy Trinity Church</i> : Gen., \$107; Junior Aux., Branch No. 2, gasoline for <i>Pelican</i> , Alaska, \$1.	108 00
<i>St. Mary's</i> : Gen.	10 00
WATER VALLEY— <i>Nativity</i> : Gen.	19 60
WOODVILLE— <i>St. Paul's</i> : Gen.	16 10

Missouri

Ap. \$693.00

DIXON— <i>St. Luke's</i> : Gen.	2 50
FERGUSON— <i>St. Stephen's</i> : Gen.	7 00
KIRKWOOD— <i>Grace</i> : Wo. Aux., "Rev. F. B. Sheets Memorial" scholarship, St. John's School, Africa.	25 00
PALMYRA— <i>St. Paul's</i> S. S.*: Gen.	50
ST. LOUIS— <i>Church of the Good Shepherd</i> : Gen.	2 75
<i>Holy Communion</i> : Wo. Aux., Gen.	72 00
<i>Holy Cross</i> : Gen.	5 00

<i>Holy Innocents'</i> : Gen.....	21 00
<i>St. Augustine's Mission</i> : Gen.....	47 25
<i>St. George's</i> : Mrs. Theodore Betts, Gen.....	10 00
MISCELLANEOUS—From Bishop Tuttle, Gen.....	500 00

Montana

Ap. \$62.71

BOZEMAN— <i>St. James's</i> : Wo. Aux., for "Bishop Brewer" scholarship, Girls' Training Institute, Africa.....	5 00
BUTTE— <i>St. John's</i> : Wo. Aux., "Bishop Brewer" scholarship, Girls' Training Institute, Africa.....	5 00
DILLON— <i>St. James's</i> : Gen., \$12.25; Wo. Aux., "Bishop Brewer" scholarship, Girls' Training Institute, Africa, \$5; "Dillon" scholarship, St. Augustine's School, Africa, \$25; Gen., \$10.....	52 25
HELENA— <i>St. Peter's</i> : Wo. Aux., "Bishop Brewer" scholarship, Girls' Training Institute, Africa, \$5; Gen., \$100.....	105 00
MISSOULA— <i>Church of the Holy Spirit</i> : Wo. Aux., "Bishop Brewer" scholarship, Girls' Training Institute, Africa.....	5 00

Nebraska

Ap. \$62.71

FALLS CITY— <i>St. Thomas's</i> : Dom. and Frn.....	16 00
NORFOLK— <i>Trinity Church</i> : Gen.....	6 50
OMAHA— <i>St. Philip's-the-Deacon</i> : Gen.....	18 36
MISCELLANEOUS—Offering at the opening service of the Diocesan Council, Gen.....	21 85

Newark

Ap. \$1,112.56; Sp. \$125.00

BELLEVIEW — <i>Christ Church</i> : "Four Members," Gen.....	30 00
BOONTON— <i>St. John's</i> : Expenses and salary of Rev. H. A. McNulty, Shanghai.....	16 07
GRANTWOOD — <i>Trinity Church S. S.</i> : \$8, \$26.87, Gen.....	34 87
HOBOKEN— <i>Holy Innocents'</i> : Rev. H. A. McNulty's salary, Shanghai, \$25; Sp. for Bishop Griswold, Salina, \$50; Sp. for Bishop McKim, Tokyo, \$50.....	125 00
<i>St. Paul's</i> : Gen.....	50 90
JERSEY CITY— <i>St. Mary's S. S.</i> : Dom.....	15 00
MILLINGTON— <i>All Saints</i> : Support of Rev. H. A. McNulty, Shanghai.....	12 23
MONTCLAIR—H. St. John Webb, Sp. toward new addition of St. Luke's Hospital, Shanghai.....	25 00
MORRISTOWN— <i>Church of the Redeemer</i> : Gen.....	335 17
NEWARK— <i>Christ Church</i> : Rev. H. A. McNulty's salary, Shanghai.....	7 25
NORWOOD— <i>Holy Communion</i> : Gen.....	2 53
ORANGE— <i>All Saints</i> : Rev. H. A. McNulty, Shanghai.....	75 00
Epiphany (East): Gen.....	3 53
<i>St. Agnes's</i> (East): Gen.....	10 00
<i>St. Paul's</i> (East): S. S.,* Gen.....	47 71
<i>St. Andrew's</i> (South): S. S.,* Gen.....	22 60
<i>St. Mark's</i> (West): Gen.....	25 00
PATERSON— <i>St. Paul's</i> : Gen.....	115 00
PHILIPSBURG— <i>St. Luke's</i> : Frn.....	25 00
SUMMIT— <i>Calvary</i> : Gen.....	20 00
Mrs. Nathaniel B. Day, Frn.....	50 00
TENAFLY—Mrs. J. Hull Browning, Gen.....	50 00
Mrs. Nelson Wright, Gen.....	100 00
"A Friend," Dom. and Frn., \$25; Porto Rico, \$5; Cuba, \$5; Philippines, \$5.....	40 00

New Hampshire

Ap. \$265.72; Sp. \$16.00

ASHLAND— <i>St. Mark's</i> : Gen., \$24.56; Sp. for Bishop Brent, Philippine Islands, \$1.....	25 56
CHARLESTOWN— <i>St. Luke's</i> : Gen.....	3 00
CHOCORNA—Gen.....	1 05
CONCORD— <i>St. Paul's</i> : Gen.....	18 00
DOVER— <i>St. Thomas's</i> : Gen.....	20 75
EAST WEARE— <i>Holy Cross</i> : Gen.....	1 00
FRANCONIA—Mrs. G. B. Balch, Gen.....	30 00
KEENE— <i>St. James's</i> : Dom. and Frn... Rev. E. A. Renouf, D.D., Porto Rico, \$5; Philippines, \$5; Sp. for use of one of Bishop Rowe's missionaries, Alaska, \$10.....	22 68
LACONIA— <i>St. James's</i> : Gen.....	20 00
PORTSMOUTH— <i>Christ Church</i> : Gen.....	20 00
<i>St. John's</i> : Gen.....	60 00
SALMON FALLS— <i>Christ Church</i> : Gen.....	5 00
SOUTH CHATHAM—Gen.....	3 10
WOODSVILLE— <i>St. Luke's S. S.</i> : Gen.....	58
MISCELLANEOUS—Wo. Aux., Gen., \$31; Sp. for Mrs. Wetmore's work, Christ School, Asheville, \$5.....	36 00

New Jersey

Ap. \$1,340.66; Sp. \$90.00

ASBURY PARK— <i>Trinity Church</i> : Dom., \$20; Colored, \$5; Indian, \$5; Frn., \$15.....	45 00
ATLANTIC CITY— <i>St. James's</i> : Gen.....	50 00
BELMAR—Miss S. Mount, Dom.....	400 00
BERNARDSVILLE— <i>St. Bernard's</i> : Miss Kathleen Gould, for Anking Hospital, Hankow, \$5; Wo. Aux., "A Member," Sp. for repairs, House of the Holy Child, Philippine Islands, \$5.....	10 00
BURLINGTON— <i>St. Mary's</i> : Gen.....	106 00
CLARKSBORO— <i>St. Peter's</i> : Gen.....	7 00
ELIZABETH— <i>St. John's</i> : Sp. for Church Extension Fund, Porto Rico, \$15; Woman's Foreign Aid Committee, "St. John's" bed in Elizabeth Bunn Hospital, Wuchang, Hankow, \$40... <i>Trinity Church</i> : Gen.....	55 00
Mrs. S. A. Clark, Sp. for Miss M. A. Wood, for the Library Fund, Wuchang, Hankow.....	7 00
Miss K. N. and Mrs. M. A. Olmsted, Sp. for Church Extension Fund, Porto Rico.....	10 00
FREEHOLD— <i>St. Peter's</i> : Gen.....	5 00
GARWOOD— <i>St. Mark's S. S.</i> : Gen.....	111 00
GIBBSBORO — <i>St. John-in-the-Wilderness</i> : Dom., \$6; Frn., \$6.....	1 00
GLADSTONE— <i>St. Luke's</i> : Gen.....	12 00
HADDONFIELD— <i>Grace</i> : Gen.....	12 21
LAMBERTVILLE— <i>St. Andrew's</i> : Frn.....	17 00
LONG BRANCH— <i>St. James's</i> : (of which apportionment, 1907-08, \$42.49) Gen.....	25 00
METUCHEN— <i>St. Luke's</i> : Gen.....	124 46
MOORESTOWN— <i>Trinity Church</i> : Gen., \$21.31; S. S., "Rev. H. H. Weld Memorial" scholarship, St. John's School, Cape Mount, Africa, \$25....	9 90
NAVESINK— <i>All Saints</i> : Gen.....	46 31
NEW BRUNSWICK— <i>St. John the Evangelist's</i> : Wo. Aux., Gen.....	139 07
OCEAN CITY—Rev. John Liggins, Sp. for Rev. Y. Sugiura's Mission, Tokyo.....	1 00
PLAINFIELD—Miss Alice, \$5, Miss A. M. Barden, \$5, Gen.....	5 00
RUMSON— <i>St. George's</i> : Sp. for life insurance of Rev. Mr. Mosher, Shanghai.....	10 00
SEA GIRT— <i>St. Uriel's S. S.</i> : Dom. and Frn.....	50 00
SOMERVILLE— <i>St. John's</i> : Gen., \$47.25, Rev. Clarence C. Silvester, Gen., \$5.....	1 54
SOUTH AMBOY — <i>Christ Church</i> : Indian, 60 cts.; Gen., \$33.32.....	52 25
WOODBURY— <i>Christ Church</i> : Gen.....	33 92
	84 00

New York

Ap. \$7,356.08; Sp. \$3,021.66	
BEDFORD—"K." Gen.	2 00
BRONXVILLE—Christ Church: "A Friend," scholarship, Boone University, Wuchang, Hankow, \$25; two beds in Elizabeth Bunn Hospital, Wuchang, Hankow, \$25; Girls' School, Manila, Philippine Islands, \$37.50; Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$50.	137 50
CROTON FALLS—Miss Frances H. Close, Alaska, \$5; Colored, \$5; Indian, \$5; Porto Rico, \$5; Philippines, \$5; Dom., \$5; Africa, \$5; China, \$5; Japan, \$5; Haiti, \$5; Sp. for Bishop Holly, for rebuilding of Trinity Church, Port-au-Prince, Haiti, \$10; Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$5.	65 00
GARRISON—St. James's Chapter (Manitou): Sp. for work of Rev. H. McNulty, Shanghai.	60 00
HAVERSTRAW—Trinity Church S. S.*: Gen.	15 24
HIGHLAND—Holy Trinity Church: Gen.	9 00
HIGHLAND FALLS—Holy Innocents': Gen.	40 00
HYDE PARK—St. James's: Dom.	22 00
IRVINGTON—St. Barnabas's: Philippines, \$25; Alaska, \$25; Wisconsin, \$25; Dom., \$2; Gen., \$266.80; Sp. for Bishop Brown, Arkansas, \$25.	368 80
LARCHMONT—St. John's: Gen.	350 00
LIBERTY—St. Luke the Beloved Physician: Gen.	17 00
MATTEAWAN—St. Luke's: "C. F. C.," Gen.	3 81
MIDDLETOWN—Grace S. S.*: Gen.	70 54
MILTON—All Saints' S. S.*: Gen.	2 42
MONTROSE—Divine Love: Frn.	5 00
MR. VERNON—Ascension: Sp. for Dr. Correll's work, Tsu, Kyoto, \$1; Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$10.	11 00
Trinity Church: Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.	25 00
John W. Hammond, Gen.	2 00
NEWBURGH—St. George's: Gen.	160 66
St. Paul's: Gen. (of which S. S.* \$8.40).	42 07
Lelia R. Ramsdell, Sp. for Rowland Hall, Utah.	10 00
NEW PALTZ—Mission: Gen.	1 00
NEW ROCHELLE—Trinity Church: "A Member," Gen.	25 00
NEW YORK—All Souls': Dom. and Frn., \$109.23; Sp. for Building Fund, St. Agnes's Hospital, Raleigh, North Carolina, \$5; Sp. for Bishop Brent, Sagada Mission, Philippine Islands, \$5; Sp. for Tsu Building Fund, Kyoto, \$5; St. Paul's College, Tokyo, \$5; Tanana Mission, Alaska, \$5.	134 23
Beloved Disciple: Dom. and Frn.	5 95
Calvary: "A Member," Gen., \$300; native work in Mexico, \$200.	500 00
Christ Church: Gen., \$50; Girls' Friendly Society, Sp. for Cape Palmas Orphan Asylum, Africa, \$1.50.	51 50
Christ Church (New Brighton): salary of Bishop Paddock, Eastern Oregon.	22 00
Church Missions House Chapel: Farewell Service, Alaska.	65
Grace: Gen., \$927; Miss James A. Scrymser, Sp. for Miss Wood, for books for Boone University, Wuchang, Hankow, \$10; Rev. W. R. Huntington, D.D., Sp. for Manila Cathedral Fund, Philippine Islands, \$100; St. Augustine's League, Committee on Missions to Colored People, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for Good Samaritan Hospital, Charlotte, North Carolina, \$10.	1,057 00
Holy Apostles': Gen.	5 35
Holy Communion: Wo. Aux., Sp. for St. Matthew's Hospital, Fairbanks, Alaska.	16 50
Holy Cross S. S.*: Gen.	35 00
Holy Faith: Colored, \$14.92; Gen., \$160.08.	175 00
Holy Trinity Church (Harlem): Through Miss Violet H. Bond, Gen..	55 00
Incarnation: Sp. for church in Hendersonville, Asheville, in charge of Rev. R. N. Willcox, \$25; Wo. Aux., "Three Members," "A Thank-offering," Sp. for repairs on the House of the Holy Child, Manila, Philippine Islands, \$50; Junior Aux., Gen., \$100; Mrs. Clinton Ogilvie, Sp. for debt on Rowland Hall, Utah, \$250.	425 00
Intercession: Gen. (of which Miss Augusta D. Hopkins, \$10).	283 21
St. Andrew's (Richmond): Wo. Aux., Gen.	25 00
St. Chrysostom's: Wo. Aux., Sp. for repairs on the House of the Holy Child, Manila, Philippine Islands, \$30; Sp. for Miss Woods, at her discretion, Alaska, \$60.	90 00
St. George's: Sp. for purchase of property at Indian Mission, Fay, Oklahoma.	5 00
St. James's: Wo. Aux., Sp. for Archdeacon Spurr, West Virginia, \$25; Sp. for Christ School, Arden, Endowment of August 2d and 3d, Asheville, \$200; Sp. for Rev. Percy Ferris, Wichita, Kansas, \$10; Mrs. E. Walpole Warren, Sp. for Tsu Building Fund, Kyoto, \$1,500; Junior Aux., child's bed in Bunn Memorial Hospital, Wuchang, Hankow, \$30; support of scholarship in St. Hilda's School, Wuchang, Hankow, \$50; support of boy in school, Soochow, Shanghai, \$50; Akita Kindergarten work, Tokyo, \$10; Kawagoe Kindergarten work, Tokyo, \$30; St. James's Hospital, Anking, Hankow, \$30; work in Philippines, \$30; "Rev. E. Walpole Warren" scholarship, St. John's School, Cape Mount, Africa, \$25; St. Paul's College, Tokyo, \$40; St. Elizabeth's Indian School, Standing Rock, South Dakota, \$60; Bishop Rowe's work in Alaska, \$69; St. Paul's School, Lawrenceville, Southern Virginia, \$20; work among poor whites, Sewanee, Tennessee, \$20; Gen., \$20; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$35; Sp. for Mrs. Wetmore, Christ School, Arden, Asheville, \$50.	2,304 00
St. John's (Clifton): Gen.	76 00
St. Luke's: Gen.	30 00
St. Luke's Chapel: Gen.	100 62
St. Martha's S. S.* (Van Nest): Gen.	24 85
St. Mary's: Gen. (of which S. S.* \$72.98), \$153.52; Brazil and Cuba, \$20.46.	173 98
St. Mary's S. S.* (Mott Haven): Gen.	95 77
St. Mary-the-Virgin: Gen.	600 00
St. Philip's S. S.*: Gen., \$40; Sp. for support of Louise Martin, St. Augustine's School, Raleigh, North Carolina, \$35.	75 00
St. Thomas's: "W. G. and F. L. G.," Gen., \$10; "H.," native Mexican work, \$100; Brazil, \$100; Sp. for Miss Thackara's hospital work, Fort Defiance, Arizona, \$25.	235 00
Trinity Church: Gen., \$50; Rev. W. T. Manning, D.D., Sp. for Manila Cathedral Fund, Philippine Islands, \$100.	150 00
"B.," Gen.	500 00

"A Friend," Indian, \$50; Gen., \$150	200 00	Cheshire, Shanghai	5 00
Mrs. Browning, Sp. for Rowland Hall, Utah	50 00	CHARLOTTE— <i>Church of the Holy Comforter</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai	3 00
Miss Mary E. Cox, for "Memorial" scholarship, St. Hilda's School, Wuchang, Hankow	50 00	St. Peter's: Wo. Aux., salary of Miss Annie Cheshire, Shanghai	25 00
Miss Mary F. Ogden, Sp. for Miss Thackara's work among the Indians, Arizona	10 00	COOLEEMEE— <i>Church of the Good Shepherd</i> : Dom. and Frn. (of which S. S.* \$19.80), \$25.80; Wo. Aux., salary of Miss Annie Cheshire, Shanghai, \$1	26 80
"A Friend," Gen.	7 50	GREENSBORO— <i>St. Andrew's</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai	10 00
Mr. and Mrs. W. H. Buckhout, "A Thank-offering," kindergarten work, Japan	5 00	St. Barnabas's: Wo. Aux., salary of Miss Annie Cheshire, Shanghai	5 00
"C. A. R.," Gen.	5 00	HALIFAX— <i>St. Mark's</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai	1 00
C. H. Payne, Gen.	5 00	HILLSBORO— <i>St. Matthew's</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai	30 00
Mrs. R. H. Farnham, "A Thank-offering," Gen.	5 00	LEAKESVILLE— <i>Epiphany</i> : Gen.	5 00
Frank LeG. Gilliss, \$2, Walter Gilliss, \$2, Sp. for Church Extension Fund, Porto Rico	4 00	LExINGTON— <i>Grace</i> : Gen., \$30; Wo. Aux., salary of Miss Annie Cheshire, Shanghai, \$1	31 00
OSSISING— <i>St. Paul's</i> : Gen.	50 00	LITTLETON— <i>St. Alban's</i> : Gen.	3 35
Trinity Church: Gen. (of which "A Member," \$40), \$127.64; Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$75	202 64	MADISON— <i>St. John's</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai	1 00
PEEKSKILL—"A Friend," Gen.	1 00	MAYODAN— <i>Church of the Messiah</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai	3 50
PELHAM MANOR— <i>Christ Church</i> : Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona	5 00	MIDDLEBURG— <i>Heavenly Rest</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai	2 00
PLEASANTVILLE— <i>St. John's</i> : Gen.	31 00	OXFORD— <i>St. Stephen's</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai	5 00
POUGHKEEPSIE— <i>Christ Church</i> : Gen.	30 00	RALEIGH— <i>Christ Church</i> : "A Member," Sp. for Rev. C. F. McRae, Shanghai, \$1; Wo. Aux., salary of Miss Annie Cheshire, Shanghai, \$10	11 00
St. Faith's School: Junior Aux., support of girl, St. Hilda's School, Wuchang, Hankow	5 00	Church of the Good Shepherd: Gen., \$5; salary and travelling expenses of Miss Annie W. Cheshire, Shanghai, \$37.50; salary and travelling expenses, Miss Elizabeth T. Cheshire, Hankow, \$37.50; Wo. Aux., salary of Miss Annie Cheshire, Shanghai, \$15	95 00
RHINEBECK— <i>Church of the Messiah</i> : Gen.	131 39	Mrs. A. E. Deveraux, \$1.50, "Anonymous," \$2, Gen.	3 50
RYE— <i>Christ Church</i> : Wo. Aux., "Hope" scholarship, High School, Cuttoning, Africa, \$40; salary of a woman missionary at Cape Mount, West Africa, \$50; St. Christopher's Guild and Junior Aux., Sp. for St. Mary's, Sewanee, Tennessee, \$5; S. S.* Gen., \$16.32	171 32	RIDGEWAY— <i>Church of the Good Shepherd</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai	1 35
SCARBOROUGH— <i>St. Mary's</i> : Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona	10 50	ROCKY MOUNT— <i>Church of the Good Shepherd</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai	5 00
SCARSDALE—Mrs. A. B. Crane, Gen.	20 00	ROWAN Co.— <i>St. Andrew's</i> : Dom. and Frn.	2 10
TUCKAHOE— <i>St. John's</i> : Gen.	27 77	SCOTLAND NECK— <i>Trinity Church</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai	3 50
TUXEDO— <i>St. Mary's</i> : Dom., \$50; Colored, \$25; Frn., \$50	125 00	SMITHFIELD— <i>Transfiguration</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai	2 15
WHITE PLAINS— <i>Grace</i> : Miss E. N. Ely, Gen., \$3; Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$50; S. S., "Grace Church" scholarship, in St. John's University, Shanghai, \$50; Gen., \$108.72	211 72	SOUTHERN PINES—"G," Gen.	6 00
YONKERS—Through Miss Eleanor B. Scrugham, Gen.	25 00	WARRENTON— <i>Emmanuel Church</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai	2 00
MISCELLANEOUS—"Individuals," Junior Aux., Gen.	106 59	WELDON— <i>Grace</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai, \$6; S. S.* Gen., \$20	26 00
Offering at Annual Meeting, Wo. Aux., at New Rochelle, Sp. for Good Shepherd Hospital, Fort Defiance, Arizona	53 16	WINSTON— <i>St. Paul's</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai	5 00
In memory of Dorothea Craft, Frn.	61 50	MISCELLANEOUS—St. Mary's Chapter, Daughters of the King, Wo. Aux., salary of Miss Annie Cheshire, Shanghai	75
"Anonymous," Gen.	51 00	Convocation of Raleigh, Junior Aux., salary of Miss Annie Cheshire, Shanghai	6 00
Frances A. Thompson, Dom., \$10; Frn., \$10	20 00	"Anonymous," Gen.	60 00

North Carolina

Ap. \$392.50; Sp. \$1.00

ADVANCE— <i>Ascension</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai	1 00
BRATTLEBORO— <i>St. John's</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai	1 50
BRISTOWE— <i>St. Mark's</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai	5 00
CHAPEL HILL— <i>Chapel of the Cross</i> : Wo. Aux., salary of Miss Annie	

Ohio

Ap. \$160.86; Sp. \$4.00

BOARDMAN—St. James's: Frn.....	6 00
CLEVELAND—St. Paul's S. S.*: Gen..	72 00
EAST LIVERPOOL—St. Stephen's: Gen..	3 33
MEDINA—St. Paul's: Gen.....	23 78
PAINESVILLE—Mrs. H. P. Knapp, Sp. for Rev. W. J. Cuthbert, Kyoto.....	4 00
TOLEDO—St. Andrew's: Gen.....	3 35
Trinity Church: Gen.....	50 00
WELLSVILLE—Ascension: Gen.....	2 40

Oregon

Ap. \$53.41

OREGON CITY—St. Paul's: Gen.....	36 90
PORTLAND—St. Mark's: Gen.....	15 71
St. HELEN'S—Christ Church S. S.*: Gen.	80

Pennsylvania

Ap. \$11,089.37; Sp. \$1,495.30

ANDALUSIA—Church of the Redeemer Chapel: Gen.....	20 00
ARDMORE—Mrs. F. M. Cresson, Gen..	5 00
BRISTOL—St. Paul's: Gen.....	16 00
Church of the Redeemer: Elizabeth D. Williams, Gen.....	3 00
BRYN MAWR—Family Mite-Box, No. 2,580, Dom.....	65 00
Miss Gertrude S. Ely, \$50, Miss Henrietta B. Ely, \$10, Gen.....	60 00
CENTRE HILL—Trinity Chapel: Gen..	2 50
CENTREVILLE—Trinity Church (Buck- ingham): Gen.....	5 00
CHELTENHAM—St. Paul's: Gen.....	86 90
CHESTER—St. Luke's: Gen.....	10 00
St. Paul's: Laura J. Hand Memorial Offering, Gen.....	60 25
CLIFTON HEIGHTS—St. Stephen's: Gen.	16 00
COATESVILLE—Trinity Church: Gen..	1 00
DOWNTOWN—St. James's: Dom., \$9.60; Frn., \$17.50.....	27 10
DOYLESTOWN—St. Paul's: Gen.....	7 88
EDDINGTON—Christ Church: Gen.....	54 00
GREAT VALLEY—St. Peter's: Gen.....	26 38
GWYNEDD—Church of the Messiah: Gen.	157 65
HULMEVILLE—Grace: Gen.....	15 27
JENKINTOWN—Church of Our Saviour: Indian, \$10.....	217 00
KENNETT SQUARE—Advent: Gen.....	10 00
LANSDOWNE—St. John the Evan- gelist's: Gen.....	75 00
NEW LONDON—St. John's: Gen.....	7 25
NORRISTOWN—All Saints: Gen.....	70 50
St. John's: Dom., \$10; Frn., \$2; Gen., \$54.80.....	66 80
NORWOOD—St. Stephen's: Gen.....	88 00
PHILADELPHIA—All Saints' (Lower Dublin): \$120.59, Junior Aux., \$10, Gen.....	130 59
All Souls': Gen.....	5 00
Calvary (Germantown): Wo. Aux., \$120, Girls' Friendly Society, \$1.50, Gen.....	121 50
Calvary (Northern Liberties): Gen..	7 23
Christ Church: Gen.....	422 31
Christ Church (Franklinville): Gen..	50 00
Christ Church (Germantown): Dom., \$49.98; Frn., \$25.85; Dom. and Frn., \$28.20.....	104 03
Christ Church Hospital: Gen.....	5 00
Crucifixion: Dom. and Frn., \$30.14; Gen., \$5.....	35 14
Epiphany (Germantown): Gen.....	155 00
Epiphany Mission (Sherwood): Gen..	30 24
Grace (Mt. Airy): Wo. Aux., \$161.75 (In Memoriam), "J. D. S.," \$500, Gen.....	661 75
Grace Church Chapel: Gen.....	13 58
Holy Apostles': Mrs. George C. Thomas, Gen.....	1,000 00
Holy Innocents' (Tacony): Gen.....	40 00

† Holy Trinity Church: Dom. and Frn.	600 00
L'Emmanuel: Gen.....	10 00
Church of the Messiah (Port Rich- mond): Gen.....	35 00
St. Ambrose's: Gen.....	15 00
St. Andrew's (Eighth and Spruce Streets): King's Daughters, two days' service of some deaconess or nurse, shanghai, \$4; work of kin- dergarten (one day), Tokyo, \$1....	5 00
St. Augustine's Chapel: Gen.....	22 70
St. Clement's: Gen., \$50; Sp. for St. Mary's School, Sewanee, Tennessee, \$10; Sp. for Rev. R. E. Wood, Wu- chang, Hankow, for purchase of land, \$5.....	65 00
St. Elizabeth's: Gen.....	35 00
St. George's (Richmond): Gen.....	30 00
St. George's (West): Gen.....	6 00
St. James's: "A Member," Dom., \$100; "F. H. D.," Wo. Aux., Gen., \$200...	300 00
St. James's (Kingsessing): Gen.....	36 00
St. James-the-Less: Gen.....	75 00
St. Luke's (Germantown): "A Sub- scriber to the SPIRIT OF MISSIONS," Gen.	50 00
St. Luke's (Kensington): Gen., \$115; Miss H. F. Sharple's Bible-class, Sp. for Dr. William Jefferys, Shanghai, \$9.30.....	124 30
St. Luke's Memorial S. S.* (Bustle- ton): Dom., \$41.89; Frn., \$41.89....	83 78
St. Mary's (West): Dom.....	2 00
St. Matthew's (Francisville): \$108.50, Men's Bible-class, \$30, Gen.....	138 50
St. Michael's (Germantown): Gen.....	127 21
St. Paul's (Aramingo): Gen.....	26 50
St. Paul's (Chestnut Hill): "A Mem- ber," \$100, Wo. Aux., \$75, Gen.....	175 00
St. Paul's Memorial (Overbrook): Dom., \$25; Frn., \$17.50.....	42 50
St. Peter's (Third and Pine Streets): Gen. (of which Wo. Aux., \$10), \$721; "A Member," Rev. Mr. Walke's salary, Tokyo, \$350.....	1,071 00
St. Peter's (Germantown): Wo. Aux., Gen.	132 00
St. Simon the Cyrenian S. S.*: Gen..	252 24
St. Stephen's: Gen.....	215 00
St. Timothy's (Roxborough): Dom. and Frn.....	74 60
St. Titus's: Gen.....	10 00
Church of the Saviour: Gen.....	585 40
Estate of George C. Thomas, Sp. for St. John's University, Shanghai....	1,000 00
Miss Annie Frazier, Gen.....	400 00
Tuesday Bible-class, Sp. for Rowland Hall, Utah.....	338 00
Mr. and Mrs. Evan Randolph (Chestnut Hill), \$10, "Cash," \$150, Gen.....	160 00
"X. Y. Z.," Alaska, \$50; North Da- kota, \$50; Oklahoma, \$50.....	150 00
Miss L. R. Haines, Gen.....	62 00
Juliet C. Walker and Francis Custer Hubley, Gen.....	25 00
Ellen Emlen, Gen.....	25 00
Miss Mary E. Clarkson (German- town), Wo. Aux., Gen.....	10 00
Through Mrs. Charles J. Dougherty, Gen.....	10 00
Mr. and Mrs. Joseph E. J. McGee (Roxborough), Gen.....	2 00
Miss Marion N. Duffie, Sp. for Nevada.....	1 00
PHOENIXVILLE—St. Peter's: Gen.....	1,071 00
PROSPECT PARK—St. James's: Gen..	15 00
QUAKERTOWN—Emmanuel Church: Gen.....	12 36
RIDLEY PARK—Christ Church: Gen..	31 30
St. John the Evangelist's (Essington): Gen.	26 11

† In the August SPIRIT OF MISSIONS there was an error in acknowledging the contributions from this parish, the first two amounts should have read Holy Trinity Church, Bishop and Mrs. Mackay-Smith and the Misses Mackay-Smith, \$1,000, Wo. Aux., \$300, Gen.

ROCKDALE— <i>Calvary</i> : \$5, St. Elizabeth's Guild, \$5, S. S., \$3.02, Gen..	13 02
SWARTHMORE— <i>Trinity Church</i> : Gen. (of which Dr. Mary Brown, \$10, Mrs. Sidwell, \$1, through Mission Study Class, S. S., \$14.18), \$49.14; John Howard Bowen, Dom., \$2....	51 14
UPPER MERION— <i>Christ Church</i> : Gen..	25 00
UPPER PROVIDENCE— <i>St. Paul's Memorial (Oaks)</i> : Gen.....	7 00
Union Church (Audubon): Gen.....	5 00
WAYNE— <i>St. Mary's Memorial</i> : Indian.	84 45
WELDON— <i>St. Peter's</i> : Gen.....	40 00
WEST CHESTER— <i>Holy Trinity Church</i> : Gen., \$125.51; Miss Sarah H. Lindley (in loving memory), bed in St. James's Hospital, Anking, Hankow, \$50.....	175 51
WEST WHITELAND— <i>St. Paul's</i> : Gen..	36 20
WHITE MARSH— <i>St. Thomas's</i> : Gen., \$151; Sp. for Tsu Building Fund, Kyoto, \$32.....	183 00
WYNCOTE— <i>All Hallows'</i> : Gen.....	5 00
YARDLEY— <i>St. Andrew's</i> : Gen.....	32 50
MISCELLANEOUS—Domestic Committee, Wo. Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	100 00
Interests on funds in bank.* Gen...	88 50
"Anonymous," Wo. Aux., Gen.....	50 00
"Cash," Wo. Aux., Gen.....	50 00

Pittsburgh

Ap. \$1,045.27; Sp. \$15.00

BEAVER FALLS— <i>St. Mary's</i> : Gen.....	4 79
BUTLER— <i>St. Peter's</i> : Dom. and Frn...	19 00
EMPORIUM— <i>Emmanuel Church</i> : Gen..	9 85
ERIE—F. S. Phelps, \$10, Florence Missioner, \$5, Sp. for Rowland Hall, Utah.....	15 00
FRANKLIN— <i>St. John's</i> : Dom.....	15 70
OAKMONT— <i>St. Thomas's</i> : Gen.....	167 00
PITTSBURGH— <i>Calvary</i> : "A Member," Dom. and Frn.....	200 00
Church of the Redeemer: Gen.....	7 00
Trinity Church: \$500, S. S.,* \$21.93, Gen.....	521 93
SEWICKLEY— <i>St. Stephen's</i> : Gen.....	100 00

Quincy

Ap. \$46.50

KEWANEE— <i>St. John's</i> : Gen.....	28 00
TISKILWA— <i>St. Jude's</i> : Gen.....	18 50

Rhode Island

Ap. \$1,910.44; Sp. \$531.25

ASHTON— <i>St. John's</i> : Gen.....	36 50
BRISTOL— <i>St. Michael's</i> : Gen.....	75 00
CRANSTON— <i>St. Bartholomew's S. S.*</i> : Gen.....	4 85
CROMPTON— <i>St. Philip's</i> : \$7.25, S. S., \$30.75, Gen.....	38 00
LA FAYETTE— <i>St. Gabriel's S. S.*</i> : Gen.	1 21
LONSDALE — <i>Christ Church</i> : Junior Aux., Alaska, \$5; Colored, \$3; Indian, \$3; China, \$3.....	14 00
NARRAGANSETT PIER— <i>Tyn-y-coed</i> : Gen.	10 00
NEWPORT— <i>Emmanuel Church</i> : Gen..	126 03
Trinity Church: Gen.....	482 63
NORTH PROVIDENCE— <i>Fruit Hill Chapel</i> : \$8, S. S.,* \$12.20, Gen.....	20 20
PAWTUCKET— <i>Advent</i> : \$8.75, S. S., \$11.67, Dom. and Frn.....	20 42
St. Paul's: Gen.....	132 20
PROVIDENCE— <i>Calvary</i> : Gen.....	12 00
St. Andrew's: Gen.....	11 06
St. James's: Gen.....	75 00
St. John's: Dom., \$67, Frn., \$75; Gen., \$595.27; S. S., "St. John's S. S." scholarship, St. Mary's School, South Dakota, \$60.....	797 27
St. Stephen's: Gen.....	11 00
TIVERTON— <i>Holy Trinity Church S. S.*</i> : Gen.....	7 00
WAKEFIELD— <i>Ascension</i> : Gen.....	19 14

WICKFORD— <i>St. Paul's S. S.*</i> : Gen....	16 93
MISCELLANEOUS—"A Friend," Sp. for support of Mr. R. A. Kemp, Boone College, Hankow.....	431 25
Wo. Aux., Sp. for Tsu Property Fund, Kyoto.....	100 00

South Carolina

Ap. \$189.74; Sp. \$110.00

AIKEN— <i>St. Thaddeus's</i> : Wo. Aux., Japanese Bible-women, Kyoto, \$5; Nana Shand Wilson Day-school, Hankow, \$1; for assistant for Miss McCullough, Porto Rico, \$1; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, \$5.....	12 00
CHARLESTON— <i>Holy Communion</i> : Wo. Aux., Sp. for scholarship, Anvik, Alaska, \$10; Junior Aux., Bishop Capers Day-school, Wuchang, Hankow, \$5.....	15 00
St. Michael's: Wo. Aux., assistant to Miss McCullough, Porto Rico, \$2; Bible-women, Kyoto, \$10; Bible-women, Hankow, \$10; Nana S. Wilson Day-school, Hankow, \$5; Gen., \$10.64; Mary Pinckney Fund, Bible-women, Tokyo \$3; Junior Aux., Bishop Capers Day-school, Wuchang, Hankow, \$5; Sp. for Holy Trinity Orphanage, Tokyo, \$40....	85 64
St. Philip's S. S.*: Gen.....	25 00
COLUMBIA— <i>Trinity Church</i> : "P," Gen.	10 00
EASTOVER— <i>Zion</i> : Gen.....	5 75
EDGEFIELD— <i>Trinity Church</i> : \$3.58, S. S., 65 cts., Gen.....	4 23
GEORGETOWN — <i>Prince George</i> : Wo. Aux., Mary Pinckney Fund, for Bible women, Tokyo.....	1 00
HARTSVILLE— <i>St. Bartholomew's</i> : Gen.	2 50
LAURENS— <i>Epiphany</i> : Wo. Aux., assistant for Miss McCullough, Porto Rico, \$5; Gen., \$5.....	10 00
Mrs. A. C. Haskell, Jr., Gen.....	15 00
MCPHERSONVILLE — <i>Sheldon S. S.*</i> : Gen.....	5 50
OLYMPIA— <i>Trinity Church S. S.</i> : Bible-class, Gen.....	10 00
SENECA— <i>Ascension</i> : Gen.....	5 00
SPARTANBURG— <i>Advent</i> : Mrs. W. S. Manning, Sp. for Bishop Horner's work, Asheville, \$50; Sp. for Rev. Mr. McRae's work, Tsing-poo, Shanghai, \$5; Wo. Aux., Gen., \$20.....	75 00
TRENTON— <i>Church of Our Saviour</i> : Gen	3 12
MISCELLANEOUS—"A. C. W.," Gen....	10 00
"Anonymous," Gen.....	5 00

Southern Ohio

Ap. \$363.19; Sp. \$10.00

CINCINNATI — <i>Christ Church</i> : Gen., \$129.93; Sp. for Bishop Kendrick, New Mexico and Arizona, \$10.....	139 93
Grace (Avondale): Gen.....	15 00
Church of Our Saviour: Gen.....	16 84
DAYTON— <i>Christ Church</i> : Gen.....	30 00
DELAWARE— <i>St. Peter's S. S.</i> : Gen.....	70 00
MILFORD— <i>St. Thomas's</i> : Frn.....	18 00
NEWARK— <i>Trinity Church</i> : Gen.....	53 42
ZANESVILLE — <i>St. James's</i> : "Faith," "Harry and Louise Memorial" scholarship, St. Mary's School, South Dakota.....	30 00

Southern Virginia

Ap. \$504.40; Sp. \$15.00

APPOMATTOX Co.— <i>St. Paul's, Patrick Parish</i> : Dom., 50 cts.; Frn., 50 cts.	1 00
AUGUSTA Co.— <i>Trinity Church</i> (Staunton): S. S., "C. McN. Whittle" scholarship, St. John's University, Shanghai.....	40 00
Thomas M. Rawson (Staunton), Gen.....	50 00

BATH Co.— <i>Christ Church</i> (Warm Springs): Woman's Guild, Gen....	25 00
CAMPBELL Co.—Through Mrs. L. S. Radford (Lynchburg), Gen.....	10 00
CHESTERFIELD Co.— <i>St. John's</i> (Chester): Dom. and Frn.....	3 50
DENWIDDIE Co.— <i>Grace</i> (Petersburg): Gen.	50 00
<i>St. John's</i> (Petersburg): Dom. and Frn.	24 00
<i>St. Stephen's</i> (Petersburg): S. S.,* Gen.	5 00
MECKLENBURG Co.— <i>Christ Chapel</i> (Boydton): Gen.....	5 00
<i>St. John's</i> (Chase City): Gen.....	10 00
Helen H. McGuire, Gen.....	50 00
MONTGOMERY Co.— <i>Grace</i> (East Radford): Gen.....	6 00
NELSON Co.— <i>Grace</i> (Massies Mill): Gen.	18 00
NORFOLK Co.— <i>St. Paul's</i> (Norfolk): Gen.	10 00
(Norfolk)—Wo. Aux., "Bishop Meade" scholarship, St. Mary's Hall, Shanghai, \$50; "Members," Gen., \$20....	70 00
NORTHAMPTON Co.— <i>Christ Church</i> (Eastville): Gen.....	5 50
PRINCE EDWARD Co.— <i>John's Memorial</i> (Farmville): Miss M. T. Stringfellow, Gen.....	3 00
PULASKI Co.— <i>Christ Church</i> (Pulaski): Gen.....	36 00
ROCKBRIDGE Co.—R. E. Lee Memorial (Lexington), Gen.....	70 00
TAZEWELL Co.—Mrs. S. C. Graham (Tazewell), Gen.....	6 00
WASHINGTON Co.— <i>Emmanuel</i> (Bristol, Tennessee): S. S.,* Gen.....	6 40
WYTHE Co.— <i>St. John's S. S.</i> (Wytheville): Sp. for support of Dan Chan-Tsung, St. Mary's Hall, Shanghai.	15 00

Springfield

Ap. \$84.10

CAIRO— <i>Church of the Redeemer S. S.*</i> : Gen.....	35 00
DANVILLE— <i>Holy Trinity Church</i> : Gen.	5 00
GRANITE CITY— <i>St. Bartholomew's</i> : Gen.	7 50
GREENVILLE— <i>Grace</i> : Gen.....	6 60
PEKIN—Mrs. H. E. Dickinson, Gen... Knights of St. Paul, Gen.....	2 00 5 00
SPRINGFIELD— <i>Christ Church</i> : Lucy H. Archer, George C. Thomas Memorial, Gen.....	3 00
MISCELLANEOUS—Babies' Branch, Gen.	20 00

Tennessee

Ap. \$390.07

CHATTANOOGA— <i>St. Paul's</i> : Miss Rosa-He H. Duval, Gen., \$10; Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, \$2.50; Gen., \$7.50	20 00
FRANKLIN— <i>St. Paul's</i> : Wo. Aux., Gen.	3 00
KNOXVILLE— <i>St. John's</i> : Gen.....	10 00
MEMPHIS— <i>Grace</i> : Wo. Aux., Gen.....	25 00
NASHVILLE— <i>Advent</i> : Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, 50 cts.; Gen., \$3....	3 50
<i>Christ Church</i> : Frn., \$320.57; Junior Aux., Gen., \$5.....	325 57
<i>Holy Trinity Church</i> : Gen.....	3 00

Texas

Ap. \$67.00

HOUSTON—R. P. Christian, Gen.....	25 00
MARLIN— <i>St. John's S. S.*</i> : Gen.....	23 00
TEMPLE— <i>Christ Church</i> : Gen.....	19 00

Vermont

Ap. \$95.43

MANCHESTER—Mrs. H. P. Baldwin, Gen.	50 00
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MILTON— <i>Trinity Church</i> : Gen.....	3 55
ST. JOHNSBURG— <i>St. Andrew's S. S.*</i> : Gen.....	21 88
MISCELLANEOUS—"A Vermont Church-woman," Gen.....	20 00

Virginia

Ap. \$464.44; Sp. \$20.00

ALBEMARLE Co.— <i>Grace</i> (Cismont): Wo. Aux., Gen.....	10 00
<i>St. John the Baptist's S. S.*</i> : (Ivy Depot): Gen.....	50
<i>St. Paul's S. S.*</i> (Ivy Depot): Gen....	2 75
ALEXANDRIA Co.— <i>Grace</i> (Alexandria): Gen.	5 20
CULPEPER Co.— <i>Calvary, Ridley Parish</i> : \$2, <i>Christ Church</i> , \$2.64, Gen....	4 64
ESSEX Co.— <i>St. Anne's Parish</i> : Gen....	12 98
<i>St. Paul's, South Farnham Parish</i> : \$10.05, <i>St. John's</i> , \$33.31, Gen.....	43 36
FAIRFAX Co.—Miss I. L. Castleman (Herndon), Gen.....	2 00
<i>St. John's</i> (Ingleside): Frn.....	1 70
McGILL Parish (Vienna): Wo. Aux., Sp. for Building Fund, Tsing-poo, Shanghai	5 00
FAUQUIER Co.— <i>Whittle Parish</i> : Gen..	20 00
FLUVANNA Co.— <i>St. John's</i> (Columbia): Gen.....	15 00
GLOUCESTER Co.— <i>Abington Church</i> (Abington and Ware): Gen., \$26.68; Ware Church, Gen., \$21.35; Dom., \$5	53 03
Mrs. J. H. Clark (Ware Neck), Dom.	20 00
HENRICO Co.— <i>Grace S. S.*</i> (Richmond): Frn.....	21 59
<i>St. Paul's</i> : Wo. Aux., Brazil, \$60; Gen., \$10; S. S.,* Gen., \$50.69.....	120 69
"A Thank-offering," Gen.....	50 00
"L. S." Sp. for debt on Rowland Hall, Salt Lake City, Utah.....	15 00
MATTHEW'S Co.— <i>Kingston Parish</i> : Gen.	5 00
ORANGE Co.— <i>St. Thomas's</i> (Orange): Gen.	25 00
ROCKINGHAM Co.— <i>Emmanuel Church</i> (Harrisonburg): Gen.....	20 00
SPOTTSYLVANIA Co.— <i>St. George's</i> (Fredericksburg): \$10, Wo. Aux., Lizzie G. Reynolds, \$10, "A Member," \$10, Gen.....	30 00

Washington

Ap. \$1,182.14; Sp. \$53.50

WASHINGTON— <i>Ascension</i> (D. C.): Miss Alice I. Hobbs, Gen., \$5; "A Member," Sp. for Rev. I. H. Correll, Tsu, Kyoto, \$15; S. S.,* Sp. for Rev. Robert Evans Browning, Shanghai, China, for St. Mary's Orphanage, \$30	50 00
<i>St. Stephen's</i> : Girls' Chapter, Junior Aux., Dom.....	11 00
"Anonymous," Gen.....	1,000 00
"Five Ladies," through Mrs. Randall Webb, Boone University, Wuchang, Hankow.....	40 00
Mrs. Alfred Holmead, St. Mary's Hall, Shanghai, \$5; Sp. for Miss Thackara, Fort Defiance, Arizona, \$5	10 00
"A Friend," rent for mission house, Santurce, Porto Rico.....	10 00
<i>St. Margaret's</i> : Mrs. C. B. Thornton, in memory of Mrs. Rosena Grammer Slettenius, Frn.....	5 00
"A Friend," Gen.....	2 00
Mrs. L. M. Zeller, Gen.....	1 00
Grace Willis, Sp. for Alaskan Hospital Fund.....	1 00
<i>Christ Church</i> (Georgetown): Class of Boys in S. S., Sp. for work of Rev. H. Lewis, New Mexico and Arizona.	2 50
<i>St. John's</i> (Georgetown): Dom.....	44 00
PRINCE GEORGE Co.— <i>Holy Trinity Parish</i> : Gen.....	54 14

ST. MARY'S Co.— <i>All Saints' Parish:</i> Gen.	4 00
<i>King and Queen Parish S. S.:</i> Gen. (additional)	1 00

Western Massachusetts

Ap. \$2,651.87; Sp. \$33.00

AMHERST— <i>Grace:</i> Wo. Aux., \$3, "A Friend of Wo. Aux.," \$5, Sp. for Sagada Building Fund, Philippine Islands	8 00
CLINTON— <i>Church of the Good Shepherd:</i> Gen.	59 80
GREAT BARRINGTON— <i>St. James's:</i> Gen.	78 50
HOLYOKE— <i>St. Paul's:</i> Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$1; Alaska Supply Fund, \$1; Japanese Bible-woman, Honolulu, \$1; Bible-woman, Hankow, \$1.	4 00
LEOMINSTER— <i>St. Mark's:</i> Gen.	4 85
LENEX — <i>Trinity Church:</i> Dom., \$172.50; Frn., \$155.50; Gen., \$1,968	2,296 00
"Mite-Box," Dom.	4 00
LUDLOW— <i>St. Andrew's:</i> Gen.	2 00
NORTH GRAFTON— <i>St. Andrew's:</i> \$80, S. S., \$10.12, Gen.	90 12
NORTHAMPTON — <i>St. John's:</i> Babies' Branch, St. Paul's School, Lawrenceville, Southern Virginia, \$5; St. Augustine's School, Raleigh, North Carolina, \$5.	10 00
ORANGE— <i>Trinity Mission:</i> Gen.	3 60
OXFORD— <i>Grace:</i> Dom. and Frn.	2 00
SPRINGFIELD — <i>Christ Church:</i> "A Member," Gen., \$24; Sp. for Rev. D. T. Huntington, Ichang, Hankow, \$25	49 00
STOCKBRIDGE— <i>St. Paul's:</i> Mrs. Virginia Butler, Gen.	50 00
VAN DEUSEN — <i>Trinity Church:</i> Gen.	3 00
WORCESTER— <i>All Saints':</i> Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$7.50; St. Augustine's School, Raleigh, North Carolina, \$7.50.	15 00
<i>St. John's:</i> A Friend," Gen.	5 00

Western Michigan

Ap. \$507.63; Sp. \$31.00

BELDING— <i>Trinity Church:</i> Wo. Aux., "Bishop Gillespie" scholarship, St. Margaret's School, Tokyo.	5 00
BENTON HARBOR— <i>Trinity Church:</i> Gen.	3 20
CHARLEVOIX— <i>Christ Church:</i> Gen.	6 50
COLDWATER— <i>St. Mark's:</i> Wo. Aux., Colored Salary Fund, \$5; "Bishop Gillespie" scholarship, St. Margaret's School, Tokyo, \$5.	10 00
GRAND HAVEN— <i>St. John's:</i> Gen.	3 80
Akeley Institute, Junior Aux., "Joseph W. Bancroft" scholarship, St. Hilda's School, Wuchang, Hankow.	40 00
GRAND RAPIDS— <i>Church of the Good Shepherd:</i> Wo. Aux., Gen.	1 00
<i>Grace:</i> Wo. Aux., teacher's salary, Alaska, \$5; Colored Salary Fund, \$10; "Bishop Gillespie" scholarship, St. Margaret's School, Tokyo, \$5; Gen., \$2.60.	22 60
<i>St. Mark's Pro-Cathedral:</i> Gen., \$24.47; Wo. Aux., "Bishop McCormick" scholarship, St. Mary's School, South Dakota (of which Miss R. Richmond, \$5), \$20; teacher's salary, Alaska, \$10; "Dr. Cuming" scholarship, St. Elizabeth's School, South Dakota, \$6; "Josephine E. Wheelock" scholarship, Girls' Training Institute, St. Paul's River, West Africa, \$15; "Sarah Kimball Bancroft" gift, St. Hilda's School, Wuchang, Hankow, \$12; from Miss McDermott, Gen., \$5; Gen., \$2.60.	95 07

IONIA— <i>St. John's:</i> Gen., \$17.28; Wo. Aux., teacher's salary, Alaska, \$5; Colored Salary Fund, \$5; "Bishop Gillespie" scholarship, St. Margaret's School, Tokyo, \$5.	32 28
KALAMAZOO— <i>St. Luke's:</i> Gen.	117 36
LUDINGTON— <i>Grace:</i> Gen.	60
MANISTEE — <i>Holy Trinity Church:</i> Junior Aux., St. John's-in-the-Wilderness, Alaska, \$5; Gen., \$1.25.	6 25
MARSHALL— <i>Trinity Church:</i> Gen.	5 61
MUSKEGON— <i>St. Paul's:</i> Wo. Aux., Mrs. T. B. Hume, "Bishop McCormick" scholarship, St. Mary's School, South Dakota.	5 00
NEWAYGO— <i>St. Mark's:</i> Gen.	21
NILES— <i>Trinity Church:</i> Gen.	8 07
PENTWATER— <i>St. James's:</i> Gen.	87
PETOSKEY— <i>Emmanuel Church:</i> From Casino service at We-que-ton-sing, \$22.37 (In Memoriam), "G. P. L., We-que-ton-sing, \$5, Gen., \$1.25.	33 37
ROCKFORD— <i>St. James's:</i> Gen.	23
SAUGATUCK— <i>All Saints':</i> Gen.	5 83
SCHOOLCRAFT— <i>St. Stephen's:</i> Gen.	18
SOUTH HAVEN— <i>Epiphany:</i> Gen.	2 25
ST. JOSEPH— <i>St. Paul's:</i> "H. A. B.," Colored	1 00
TRAVERSE CITY— <i>Grace:</i> Gen., \$4.35; Wo. Aux., "Dr. Cuming" scholarship, St. Elizabeth's School, South Dakota, \$2; "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota, \$8.	14 35
MISCELLANEOUS—Wo. Aux., Gen. (of which offerings, semi-annual meeting, \$27; at annual meeting, \$21). Junior Aux., Africa, \$25; Gen., \$15; Sp. for "Julia" cot, St. Mary's Orphanage, Shanghai, \$30.	48 00
	70 00

Western New York

Ap. \$1,058.74; Sp. \$8.60

ANGELICA— <i>St. Paul's S. S.:</i> Gen.	7 50
AYOCA— <i>St. James's:</i> Gen.	5 00
BATH— <i>St. Thomas's:</i> Gen.	25 10
BUFFALO — <i>Trinity Church:</i> Dom., \$150; Frn., \$100.	250 00
Dr. F. W. Law, Gen.	2 00
"Cash," Sp. for Church Extension Fund, Porto Rico.	60 00
EAST RANDOLPH— <i>St. Paul's:</i> Gen.	3 00
FREDONIA— <i>Trinity Church:</i> Missionary Society, Sp. for Bishop Brown's Building Fund, Arkansas.	1 00
GENEVA — <i>Trinity Church:</i> Frn., \$196.26; Wo. Aux., Gen. (of which from worker, \$5.28, answer to Dr. Lloyd, \$25), \$30.28; "Henry W. Nelson" scholarship, St. Hilda's School, Wuchang, Hankow, \$50.	276 54
HAMMONDSPORT— <i>St. James's:</i> \$10, S. S., \$3, Gen.	13 00
NIAGARA FALLS— <i>Epiphany S. S.:</i> Gen.	20 15
OLEAN— <i>St. Stephen's:</i> Gen.	13 00
PALMYRA—"A Friend," Gen.	5 00
RANDOLPH— <i>Grace:</i> Gen.	12 75
ROCHESTER— <i>Ascension S. S.:</i> Bishop Coxé Day-school, Sinza, Shanghai, \$4;* Gen., \$20.50.	24 50
<i>Epiphany S. S.:</i> Bishop Coxé Day-school, Sinza, Shanghai.	3 00
<i>St. Luke's:</i> Colored, \$27.03; Gen., \$60.67; S. S., Bishop Coxé Day-school, Sinza, Shanghai, \$8; "A Member," Gen., \$1.50.	97 20
<i>St. James's S. S.:</i> Bishop Coxé Day-school, Sinza, Shanghai.	5 00
<i>St. Mark's S. S.:</i> Bishop Coxé Day-school, Sinza, Shanghai.	5 00
<i>St. Paul's:</i> Junior Aux., Sp. for Rev. Murray Bartlett's work, Philippine Islands, \$7; S. S., Bishop Coxé Day-	

school, Sinza, Shanghai, \$8.....	15 00
Trinity Church S. S.*: St. Luke's Hos- pital, Shanghai, \$20; Bishop Coxe	25 00
Day-school, Sinza, Shanghai, \$5....	10 00
SCOTTSVILLE—Grace: Gen.....	
WESTFIELD—St. Peter's: Mrs. William Moore, \$1. Arthur B. Ottaway, \$1. James H. Prendergast, \$1, Miss Laura Atkinson, \$5, Gen.....	8 00
MISCELLANEOUS — "C." Dom., \$50; Fnn., \$100.....	150 00
Wo. Aux., St. Elizabeth's School, South Dakota, \$5; Harriet L. Smith Memorial, for educational work among girls, Yangchow, Shanghai, \$85; Sp. for Miss Taylor, Nevada, \$40	130 00

West Texas

Ap. \$268.14

ALFRED—Gen.	5 00
ALICE—Advent: Gen.....	5 00
CORPUS CHRISTI—Church of the Good Shepherd: Gen.....	3 60
DEL RIO—St. James's S. S.*: Gen....	6 03
FALFUORIAS—Gen.....	2 50
GONZALES—Church of the Messiah: Gen.....	10 75
HALLETTSVILLE—St. James's: Gen....	5 90
KENDALL Co.—St. Helena's S. S's.: Philippine Islands, \$2.65; Porto Rico, \$2.65; Alaska, \$2.65; Indian, \$2.65; Colored, \$2.65.....	13 25
KERRVILLE—St. Peter's: E. Galbraith, Gen.....	20 00
KINGSVILLE—Gen.....	5 00
LOCKHART—Emmanuel Church: Gen..	7 50
SAN ANTONIO—St. John's: Gen.....	6 40
St. Mark's S. S.*: Gen., \$159.05; Japan, \$7.66.....	166 71
UVALDE—St. Philip's: \$5.20, S. S.,* \$5.30, Gen.....	10 50

West Virginia

Ap. \$320.36; Sp. \$25.00

ALDERSON—Church of the Messiah: Gen.....	1 00
ANSTED—Church of the Redeemer: Gen.....	16 00
BLUEFIELD—Christ Church: Gen.....	10 00
CHARLESTOWN—Zion: Ladies' Mexican Aux., Charles E. Ambler's School, Mexico	15 00
DUFFIELD—Church of the Good Shep- herd: Gen.....	3 00
GARY—Mission: Gen.....	10 00
HARPER'S FERRY—St. John's: Gen....	6 00
HUNTINGTON—Trinity Church: Gen...	10 00
KENOVA—Grace: Gen.....	2 50
MT. CARBON—Emmanuel Church: Dom	4 00
NELSON PARISH—Gen.....	2 83
NEW MARTINSVILLE — St. Anne's: Brazil, \$5.05; Emily H. Thomas, \$3. for Rev. W. M. M. Thomas, Brazil, \$25	30 05
PARKERSBURG—Church of the Good Shepherd: Brazil, \$3.33; Cuba, \$3.33; Porto Rico, \$3.34; Honolulu, \$2.66; Philippines, \$2.66; Alaska, \$2.68; Mexico, \$5; S. S., Brazil, \$5.28; Cuba, \$5.28; Porto Rico, \$5.28	38 84
SHEPHERDSTOWN — Trinity Church: Gen.....	29 86
ST. ALBAN'S—St. Mark's: Gen.....	5 00
UNION—All Saints': Honolulu, 62 cts.; Philippine Islands, 62 cts.; Porto Rico, 63 cts.; Dom., \$3.13; Mexico, \$1.70; S. S., Brazil and Cuba, 61 cts.....	7 31
WELLSBURG—Christ Church: Gen....	20 00
St. John's: Gen.....	5 48
WHEELING—St. Luke's: Gen.....	126 49
WILLIAMSON—St. Paul's: Gen.....	2 00

Missionary Districts**Alaska**

Ap. \$43.30

ANVIK—Junior Aux., A. H. Evans, Bishop Rowe's work, Alaska.....	2 00
JUNEAU—Trinity Church: In Memory of George C. Thomas, Gen.....	14 30
SKAGWAY—St. Saviour's: Gen.....	5 00
SOUTHEAST ARCHDEACONRY—Gen.....	22 00

Arizona

Ap. \$10.00

FORT DEFIANCE—Church of the Good Shepherd: \$5, Miss Eliza W. Thack- ara, \$5, Gen.....	10 00
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Asheville

Ap. \$73.52

ASHEVILLE—Trinity Church: Gen.....	5 00
BILTMORE—All Souls': Gen.....	66 00
GLEN ALPINE—St. Paul's: Gen.....	2 52

Idaho

Ap. \$41.80

BLACKFOOT—St. Paul's: "Society of Willing Workers," Gen.....	11 20
HAILEY—Emmanuel Church S. S.*: Gen.....	30 60

Kearney

Ap. \$58.89

ARAPAHOE—St. Paul's: Gen.....	23
BASSET—Gen.....	5 00
GEORGIA—Gen.....	50
GREELEY—Gen.....	1 26
GORDON—Gen.....	50
HASTINGS—St. Mark's: Dom.....	28 00
INMAN—Gen.....	50
INDIANOLA—S. S.*: Gen.....	2 25
LEXINGTON—St. Peter's: Gen.....	8 00
LONG PINE—Gen.....	1 50
MASON CITY—Gen.....	1 25
OXFORD—Gen.....	75
RED CLOUD—Grace S. S.*: Gen.....	2 00
TRENTON—S. S.*: Gen.....	5 15
WOOD LAKE—Gen.....	2 00

Nevada

Ap. \$61.15; Sp. \$16.50

CLOVER VALLEY—Sp. for Rowland Hall, Utah	16 50
RENO—Trinity Church S. S.*: Gen...	61 15

New Mexico

Ap. \$10.00

DEMING—St. Luke's: Gen.....	5 00
SOCORRO—Epiphany: Gen.....	5 00

North Dakota

Ap. \$72.18

ARDOCH—Gen.....	3 00
BISMARCK—St. George's S. S.*: Gen..	4 50
FARGO—Gethsemane: Gen.....	10 00
GRAFTON—St. James's: Gen.....	4 15
JAMESTOWN—Grace: Gen.....	7 20
MILNOR—Gen.....	1 00
MINOT—All Saints' S. S.*: Gen.....	25 00
MONANGO—S. S.*: Gen.....	57
OKES—S. S.*: Gen.....	90
WAHPETON—Trinity Church S. S.*: Gen.....	63
WILLISTON—St. Peter's S. S.*: Gen..	5 38
WYNDMERE—Gen.....	1 00
MISCELLANEOUS—S. S.*: Gen.....	8 85

Oklahoma

Ap. \$68.17

ADA—"H. M. W." Gen.....	5 00
ARDMORE—St. Philip's S. S.: Gen....	14 00
ENID—St. Matthew's: Gen.....	4 00
HOBART—Grace: Gen.....	4 01
LAWTON—St. Andrew's: Gen.....	2 61
LEHIGH—St. Andrew's S. S.: Gen....	6 25
NEWKIRK—St. John's: Gen.....	3 45
PAWNEE—Ascension: Gen.....	10 80
PERRY—St. Mark's: Gen.....	1 00
PURCELL—St. James's: Gen.....	1 75
STILLWATER—St. Andrew's: Gen.....	2 00
TULSA—Trinity Church: Gen.....	13 30

Olympia

Ap. \$160.79

AUBURN—St. Matthew's: Gen.....	13 65
PORT TOWNSEND—St. Paul's: Gen.....	1 35
SEATTLE—St. Clement's: Gen.....	6 00
Trinity Church: Gen.....	104 79
TACOMA—Trinity Church: Mite-Boxes of the children, Gen.....	35 00

Porto Rico

Ap. \$93.25

MAYAGUEZ—St. Andrew's S. S.: Gen..	5 00
SAN JUAN—St. John the Baptist's: \$75, S. S., \$6, Gen.....	81 00
SANTURCE—Annunciation Chapel: Gen.	2 25
MISCELLANEOUS—Wo. Aux., Gen.....	5 00

Sacramento

Ap. \$132.53

CHICO—St. John's: Gen.....	22 75
COLLINS—St. James's: Gen.....	12 35
CORNING—St. Andrew's S. S.: Gen....	9 09
COLUSA—St. Stephen's: Gen.....	19 00
HEALDSBURG—St. Paul's S. S.: Gen....	3 60
NEVADA CITY—Trinity Church S. S.: Gen.....	9 64
RED BLUFF—St. Peter's: \$5, Junior Aux., \$3, Gen.....	8 00
SACRAMENTO—St. Paul's: Gen.....	5 80
SANTA ROSA—Incarnation: Junior Aux., Gen.....	5 00
SUISUN—Grace: Gen.....	5 40
SUTTER CREEK—Trinity Church: Gen.	8 50
UKIAH—Holy Trinity Church: Gen....	80
WHEATLAND—Grace: Gen.....	3 35
MISCELLANEOUS—Wo. Aux., Gen.....	19 25

Salina

Ap. \$11.65

BENNINGTON—Transfiguration: Gen...	11 15
ELLSWORTH—Holy Apostles': Thomas Wightman, Gen.....	50

South Dakota

Ap. \$571.15

PINE RIDGE MISSION—St. Paul's: \$3.05, S. S.* \$6.30, Gen.....	9 35
St. Alban's: 55 cts., S. S.* \$4.70, Gen.....	5 25
St. Mary's: \$1.65, S. S.* \$5.68, Gen..	7 33
St. Matthew's: 38 cts., S. S.* \$4.11, Gen.....	4 49
St. John's: 40 cts., S. S.* \$2.97, Gen.	3 37
St. Jude's S. S.: Gen.....	1 25
St. Luke's: 52 cts., S. S.* 97 cts., Gen.....	1 49
St. Peter's: \$1.95, S. S.* \$6.30, Gen.	8 25
Advent: 50 cts., S. S.* \$8.36, Gen....	8 86
St. Julka's: \$1.20, S. S.* \$4, Gen....	5 20
St. Mark's: 97 cts., S. S.* \$4.72, Gen.	5 69
St. Thomas's: \$1.51, S. S.* \$5.72, Gen.	7 23
St. George's: 22 cts., S. S.* 81 cts., Gen.....	1 03

Epiphany: \$1.06, S. S.* \$3.15, Gen...	4 21
Grace: \$1.39, S. S.* \$7.62, Gen.....	9 01
Church of the Messiah: 25 cts., S. S.* \$5.16, Gen.....	5 41
Holy Cross: \$2.93, S. S.* \$16.55, Gen.	19 48
St. Mary's (Sand Hill): \$1.90, S. S., \$11.40, Gen.....	13 30
St. James's: 54 cts., S. S.* 83 cts., Gen.....	1 37
St. Philip's: 30 cts., S. S.* \$2, Gen..	2 30
CROW CREEK MISSION—All Saints': Wo. Aux., Dom., \$2.50; Frn., \$2.50....	5 00
St. John the Baptist's: Wo. Aux., Dom., \$4; Frn., \$4.....	8 00
Christ Church: Wo. Aux., Dom., \$5; Frn., \$5.....	10 00
St. Peter's: Wo. Aux., Frn.....	1 00
YANKTON MISSION—St. Philip's: Wo. Aux., Dom., \$2.50; Frn., \$2.50.....	5 00
Holy Fellowship: Wo. Aux., Dom., \$13.16; Frn., \$15.73.....	28 89
STANDING ROCK MISSION—St. Eliza- beth's: Wo. Aux., Dom., \$10; Frn., \$20.....	30 00
St. Thomas's: Wo. Aux., Dom., \$16.50; Frn., \$20.....	36 50
St. John the Baptist's: Wo. Aux., Dom., \$5; Frn., \$5.....	10 00
SISSETON MISSION—St. James's: Wo. Aux., Dom., \$5; Frn., \$10.....	15 00
St. John the Baptist's: Wo. Aux., Dom., \$2.50; Frn., \$2.50.....	5 00
SANTEE MISSION—St. John's (Ponca): Wo. Aux., Dom., 75 cts.; Frn., 75 cts.....	1 50
Holy Faith: Wo. Aux., Dom., \$5; Frn., \$5.....	10 00
Church of Our Merciful Saviour: Wo. Aux., Dom., \$2; Frn., \$2.....	4 00
ROSEBUD MISSION—Trinity Church: Wo. Aux., Dom., 50 cts.; Frn., 50 cts.....	1 00
St. Thomas's: Wo. Aux., Dom., \$2.50; Frn., \$2.50.....	5 00
Grace: Wo. Aux., Dom., 50 cts.; Frn., 50 cts.....	1 00
All Saints': Wo. Aux., Dom., \$1; Frn., \$1.....	2 00
St. James's: Wo. Aux., Dom., 50 cts.; Frn., 50 cts.....	1 00
St. Philip's: Wo. Aux., Dom., 50 cts.; Frn., 50 cts.....	1 00
Calvary: Wo. Aux., Dom. (of which "Cheerful Workers," \$9.50), \$10.50; Frn. (of which "Cheerful Workers," \$9.50), \$10.50; Church of the Mediator: Wo. Aux., Dom., \$4; Frn., \$4.....	21 00
Ascension: Wo. Aux., Frn.....	8 00
PINE RIDGE—St. Barnabas's (Corn Creek): Wo. Aux., Dom., 50 cts.; Frn., 50 cts.....	2 00
Inestimable Gift: Wo. Aux., Dom., \$3; Frn., \$2.70.....	1 00
PINE RIDGE AGENCY DISTRICT—St. Luke's: Wo. Aux., Dom.....	5 70
St. Mary's: Wo. Aux., Dom., 50 cts.; Frn., \$2.50.....	75
St. John's: Wo. Aux., Dom.....	3 00
St. James's: Wo. Aux., Frn.....	25
Holy Cross: Wo. Aux., Dom., \$2; Frn., \$1.....	4 00
St. Peter's: Wo. Aux., Dom., 32 cts.; Frn., 32 cts.....	3 00
St. Paul's: Wo. Aux., Dom., \$1.25; Frn., \$1.30.....	64
Grace: Wo. Aux., \$2.50; Frn., \$10.50.	2 55
LOWER BRULE MISSION—Church of the Holy Comforter: Wo. Aux., Dom. (of which Daughters of the King, \$5), \$10; Frn. (of which Daughters of the King, \$5), \$10.....	13 00
St. Peter's: Wo. Aux., Dom., \$2; Frn., \$2.....	20 00
Holy Faith: Wo. Aux., Dom., \$2.50; Frn., \$2.50.....	4 00
	5 00

<i>Church of the Messiah</i> : Wo. Aux., Dom., \$1.15; Frn., \$1.....	2 15	LAKE WEIR—Miss K. L. Scott, Dom. and Frn.....	25 00
<i>St. Alban's</i> : Wo. Aux., Dom., \$2; Frn., \$2.....	4 00	KEY WEST— <i>Holy Innocents'</i> S. S.: Gen.....	25 00
CHEYENNE MISSION — <i>St. John's</i> (Kawitige): Wo. Aux., Dom., \$5; Frn., \$5.....	10 00	<i>St. Paul's</i> : Gen.....	20 00
<i>St. Barnabas's</i> : Wo. Aux., Dom., \$1.33; Frn., \$1.33.....	2 66	ORLANDO— <i>St. John the Baptist's</i> : Gen.	5 00
<i>Calvary</i> : Wo. Aux., Dom., \$2; Frn., \$2.....	4 00	<i>St. Luke's</i> : Philippines, \$1; Sp. for mission at Summerville, South Carolina, \$5.....	6 00
<i>St. Mary's</i> : Wo. Aux., Dom., \$3; Frn., \$3.....	6 00	Spokane	
<i>Emmanuel Church</i> : Wo. Aux., Dom., \$1.50; Frn., \$1.50.....	3 00	Ap. \$207.73	
<i>St. Luke's</i> : Wo. Aux., Dom., 50 cts.; Frn., \$1.....	1 50	COLFAX— <i>Good Samaritan</i> : Guild, Wo. Aux., Gen.....	2 50
<i>St. Mark's</i> : Wo. Aux., Dom., \$1; Frn., \$1.25.....	2 25	DAYTON— <i>Grace</i> : Guild, Wo. Aux., Gen.	2 00
<i>St. Paul's</i> : Wo. Aux., Dom., 50 cts.; Frn., \$2.....	2 50	ELLENBURG— <i>Grace</i> : Dom., \$1; Gen. (of which S. S.,* \$3.25), \$12.25; Wo. Aux., Gen. (of which Junior Aux., \$5), \$15.....	28 25
SANTÉE MISSION — <i>Church of Our Blessed Redeemer</i> : Men's Offering, Gen., \$2.50; Wo. Aux., Indian, \$2.50; Colored, \$2.50; Dom., \$5; Frn., \$5.....	17 50	KENNEWICH— <i>St. John's</i> : Wo. Aux., Gen.....	5 00
<i>Church of Our Merciful Saviour</i> : Wo. Aux., Indian, \$2; Colored, \$1. ROSEBUD MISSION— <i>St. Mark's</i> : Men's Offering, Gen.....	3 00	NORTH YAKIMA— <i>St. Michael's</i> : Wo. Aux., Gen.....	10 00
PINE RIDGE MISSION— <i>St. Paul's</i> : Men's Offering, Gen.....	1 00	PALOUSE—Mrs. Beach, Wo. Aux., Gen..	5 00
<i>St. Mary's</i> : Men's Offering, Gen.....	1 00	SPOKANE— <i>All Souls' Cathedral</i> : Wo. Aux., support of native clergyman, Hankow, \$15; Gen., \$70.....	85 00
SANTÉE MISSION— <i>Holy Faith</i> : Men's Offering, Gen.....	3 00	Brunot Hall, Junior Aux., Gen.....	10 00
<i>Church of Our Merciful Saviour</i> : Men's Offering, Gen.....	3 00	Epiphany: Guild, Wo. Aux., Gen.....	3 00
CHEYENNE MISSION— <i>St. Luke's</i> : Men's Offering, Gen.....	1 00	<i>St. Agnes's</i> : Guild, Wo. Aux., Gen.....	5 00
SISSETON MISSION— <i>St. James's</i> : "Little Helpers," training Indian children, St. Elizabeth's School, South Dakota, \$5; training Indian children, St. Mary's School, South Dakota, \$5; Negro babies, \$5; Bishop Rowe's Indian babies, Alaska, \$5.....	20 00	<i>St. David's</i> : Guild, Wo. Aux., Gen.....	3 00
ROSEBUD MISSION— <i>Church of Jesus</i> : Dom., \$1.10; Frn., \$1.70.....	2 80	<i>St. James's</i> : Guild, Wo. Aux., Gen.....	3 00
<i>Ephphatha Church</i> : St. Mary's School, Dom., \$3.88; Frn., \$3.37.....	6 75	<i>St. John's</i> : Wo. Aux., Gen. (of which Babies' Branch, \$6.53).....	9 28
<i>Trinity Church</i> : Dom., \$2.23; Frn., \$2.62; Colored, \$2.33.....	7 18	<i>St. Matthew's</i> : Guild, Wo. Aux., Gen..	3 00
<i>Church of the Mediator</i> : Dom., \$2.29; Frn., \$5.23; Colored, \$2.51.....	10 03	<i>St. Peter's</i> : Wo. Aux., Gen. (of which Junior Aux., \$2).....	5 00
<i>Calvary Church and Cottonwood</i> : Dom., \$1.75; Colored, \$1.21.....	2 96	Wo. Aux., Gen. (of which Federated Guilds, \$5, plate collection, \$14.25).	19 25
<i>Advent</i> : Dom., \$2.59; Frn., 75 cts....	3 34	ZILLAH— <i>Christ Church</i> : Wo. Aux., Gen.....	9 45
<i>All Saints</i> : Dom.....	1 87	Western Colorado	
<i>St. James's</i> : Dom.....	2 65	Ap. \$39.95	
<i>St. Philip's</i> : Colored.....	1 45	DELTA— <i>St. Luke's</i> : Gen.....	2 50
<i>Holy Innocents'</i> : Dom.....	2 41	DURANGO— <i>St. Mark's</i> : Gen.....	17 50
<i>St. Peter's</i> : Dom., \$3.26; Frn., \$1.20..	4 46	GRAND JUNCTION— <i>St. Matthew's</i> : Gen.	11 60
<i>St. Mark's</i> : Frn.....	1 10	PAONIA—Gen.....	3 25
<i>St. Andrew's</i> : Frn.....	2 00	RICO—Gen.....	5 00
<i>St. Thomas's</i> : Dom., \$1.45; Frn., \$1..	2 45	Wyoming	
<i>St. Barnabas's Station</i> : Dom.....	80	Ap. \$12.22	
<i>St. Paul's Chapel</i> : Dom.....	1 56	BAGGS— <i>St. Luke's</i> : Gen.....	7 22
<i>Grace Station</i> : Dom.....	70	DIXON— <i>St. Paul's</i> : Gen.....	5 00
FAIRFAX— <i>Trinity Church</i> : Gen.....	4 22	Foreign Missionary Districts	
GETTYSBURG— <i>Christ Church</i> : Gen....	2 00	Ap. \$333.99; Sp. \$46.24	
HUNLEY— <i>Grace S. S.*</i> : Gen.....	10 71	Africa	
KASPAR— <i>St. Stephen's</i> : Gen.....	2 00	LIBERIA—Nyenevoda Station S. S.*: Gen.....	12 00
PARKER— <i>Good Samaritan</i> : Gen.....	50	"A Friend," Wo. Aux., salary of Miss Ida N. Porter, Shanghai.....	112 50
REDFIELD— <i>St. George's</i> : Gen.....	6 00	Canal Zone	
VERMILLION— <i>St. Paul's</i> : Gen.....	4 50	PANAMA— <i>Christ Church</i> (Colon): Gen.	13 50
Southern Florida		Canada	
Ap. \$108.89; Sp. \$5.00		NORTH HATLEY—Miss Jennie H. Davis, "Mary Wyman" scholarship, Mary Hooker School, Mexico.....	80 00
BRADENTOWN— <i>Christ Church S. S.*</i> Gen.....	12 77	Hankow	
BUENA VISTA— <i>Holy Cross</i> : Gen.....	3 00	Wo. Aux., Gen.....	50 69
GLADE CROSS—Gen.....	1 00	Shanghai	
JUPITER— <i>St. Martin's</i> : Gen.....	6 12	Easter offering of Soochow congregation, Sp. for Bishop Ferguson, Liberia.....	13 50
LAKELAND— <i>All Saints</i> : Gen.....	10 00		

Gen., \$8.80; Sp. for Rev. A. B. Hunter, St. Augustine's School, Raleigh, North Carolina, \$17.74..... 26 54
Miss A. B. Richmond, Sp. for scholarship, Mr. Ishii's Orphanage, Tokyo. 15 00

Tokyo

TOKYO — Trinity Cathedral: Foreign Branch, Wo. Aux., Gen..... 56 50

Miscellaneous

Ap. \$20,900.99; Sp. \$1,210.74

Interest, Dom., \$3,746.79; Frn., \$3,176.87; Gen., \$5,922.91; Sp., \$1,138.74 13,984 31
Atlantic Mutual Insurance Company, script, Frn..... 166 40
Wo. Aux., 1907, on account of appropriations to September, 1909, Dom., \$2,500; Frn., \$2,500..... 5,000 00
Income from property received from estate of Mr. Terry, Hartford, Connecticut, Gen..... 1,593 40
Missionary's salary, Alaska..... 1,150 00
Memorial, Gen..... 144 18
"A Friend," to restore the reserve, \$1, "A Friend," 13 cts., "A Friend," 31 cts., Gen..... 1 44
The League of Eastern Oregon, Sp. for Bishop Paddock, Eastern Oregon. 50 00
Wo. Aux., Sp. for Domestic Contingent Fund..... 18 00
Junior Aux., Sp. for Domestic Contingent Fund, Alaska..... 4 00

Legacies

CONN., MIDDLETOWN—Estate of Mrs. Margaret S. Hubbard, Dom..... 1,000 00
DEL., WILMINGTON—Estate of Rt. Rev. Leighton Coleman, work in Alaska. 45 21
MASS., BOSTON—Estate of Mrs. Ellen M. Bryant, to the Society..... 100 00
N. Y., New York—Miss Margaret Callies, to the Society..... 10,000 00
PENN., PHILADELPHIA—Estate of Mrs. Mary E. Davis, to endow the "Laura Davis" (In Memoriam) scholarship, St. Mary's School, South Dakota... 1,900 00
VT., MIDDLEBURY—Estate of Mrs. Elizabeth H. Platt, Dom., \$158.21; Frn., \$158.21 316 42
W. N. Y., ROCHESTER—Estate of Mrs. Louisa H. Northrup, Domestic Missionary in western states, \$3,000; furnishing aid to disabled missionaries and orphans of missionaries, \$3,000 6,000 00

Receipts for the month..... \$103,689 62
Amount previously acknowledged \$1,257,653 32
Less amount acknowledged in August SPIRIT OF MISSIONS, from Pennsylvania, Ardmore, St. Mary's, for General Missions, now said to be for YOUNG CHRISTIAN SOLDIER. 151 20
—1,257,502 12
\$1,361,191 74

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during July	Amounts previously Acknowledged	Total
1. Applicable upon the appropriations of the Board.	\$74,507 53	\$737,793 57	\$812,301 10
2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board..	9,820 46	262,667 58	272,488 04
3. Legacies for investment.....	1,900 00	68,085 31	69,985 31
4. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year.	17,461 63	109,641 92	127,103 55
5. Specific Deposit.....		79,313 74	79,313 74
Total	\$103,689 62	\$1,257,502 12	\$1,361,191 74

OFFERINGS TO PAY APPROPRIATIONS

Total receipts from September 1st, 1908, to August 1st, 1909, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

Source	To August 1, 1909	To August 1, 1908	Increase	Decrease
1. From congregations	\$379,258 96	\$336,845 18	\$42,413 78	
2. From individuals	82,420 85	74,235 69	8,185 16	
3. From Sunday-schools	139,852 38	130,438 05	9,414 33	
4. From Woman's Auxillary	87,060 78	69,914 17	20,146 01	
5. Woman's Auxillary United Offering	45,000 00	33,000 00	12,000 00	
6. From interest	71,232 81	66,586 45	4,646 36	
7. Miscellaneous items	7,573 07	6,672 33	900 74	
Total	\$812,398 85	\$714,691 87	\$97,706 98	

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1908, TO AUGUST 1ST, 1909

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,115,065 95
2. To replace Reserve Funds temporarily used for the current work.....	48,517 50
Total	\$1,163,583 45
Total receipts to date applicable on appropriations.....	812,301 10
Amount needed before August 31st, 1909.....	\$351,282 35

BIG REDUCTION IN FREIGHT RATES

Via **THE PACIFIC.**

**TO JAPAN, CHINA, KOREA, SIAM, AND
THE PHILIPPINES.**

Montgomery Ward & Company are pleased to announce the successful conclusion of their three years' campaign for

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The new rate on mixed carloads is \$1.50 per 100 lbs. on all classes of goods without regard to measurement.

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\$1.50 Per Hundred from Chicago, through to Yokohama, Kobe, Nagasaki, Shanghai, Hongkong and Manila

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